THE PRINCIPLES OF TRUTH.

Being a Declaration of our

FAITH,

Who are called

QUAKERS.

WHEREBY

All that wants Peace with God may return into their *first state*, through the Operation of the LIGHT and Power of God in the great Work of REGENERATION.

Written by *E. B. J. C. W. D. H. S.*

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Some Faults that have escaped the Press, the friendly Reader is desired to correct.

PAge 33. Line 1. for appear, Read appears, line 25. for Name, r. Nature, p. 35. l. 26. for trough, r. through, p. 36. l. 10. for matter, read matters, p. 38. l. 1. for altered, r. alted, p. 50. l. 5. for Trangressing, r. Transgression, p. 52. l. 27. for teat, r. that, p. 67. l. 27. for it is, r. is it p. 70. l. 8. for to Christ, r. to bring to Christ, p. 71. l. 1. for followed, r. follow, p. 83. l. 27. for and Eternal, read an Eternal, p. 84. line 19. for Mistaken, r. Mistake, p. 86. l. 7. for this Eternal r. this is Eternal, p. 88. l. 11. for hap, r. had. p. 100. l. 2. for are, r. were, p. 102. l. 5. for Callings, r. Calling, p. 110. l. 11. for ravished, read ravisheth, l. 19. for thee, r. the, p. 116. l. 5. for lies slain, r. the witness lies slain, p. 124. l. 23. for thee, r. the, p. 134. l. 2. for guiled, r. guided l. 20. for guide, r. guides, p. 138. l. 6, for filty r. filthy, p. 139. l. 8. for latter, r. letter, p. 142 l. 5. for faces, r. their faces, l. 10. for Teachers r. Teacher, l. 12. for Teachers, r. Teacher, p. 147. l. 17. for People, r. Kings.

Truths Principles:

OR,

Those things about Doctrine *and* Worship, *which are most surely believed and received among the People of God, called* Quakers.

MAny are the Reports that are abroad concerning this People, not onely as to their Practices and Deportments, but also as to other Doctrines and Beliefs.

The former, time having in a great measure resolved and worn out, as being *the Refuge of lyes* for the ignorant and unrighteous to flee unto; but that stormy and wintry appearance is well nigh *over and gone*, because the Sun is so far risen, *and the true Light so shineth*, that most begin to see that those Reports were but Lyes and Scandals, raised as *Fig-leaves* to cover the *nakedness* of other Professions, that begun so mani-

festly to appear, through the Light that shined in these Peoples *lives and Conversations*. But though the first be gone, yet the the latter sticks with many, as not knowing what they hold as to Doctrine, some saying, they *deny the Scripture*, and the *Resurrection of the Body*, and *all Ordinances*, with the *man Christ*, and *his Death and Sufferings*, and *imputation of his Righteousness*, and *faith in his Blood*, &c. Wherefore, for the satisfaction of all that would willingly be resolved, and know the Truth *as it is in Jesus*, I have written this short account of their *Faith and Belief*; and if it were possible to stop the mouthes of the clamorous tongues, before Sentence be given against them by some signal stroke of the Lord from Heaven, which he will *undoubtedly*, in his appointed time, reveal and make manifest, to the *trembling of all hearts* concerned therein, and *tingling of all ears* that shall hear thereof, when it shall be said to them, *The holy shall be holy still; and he that is filthy let him be filthy still*, *Rev.* 22. 11.

2 We believe, that the God of all Grace have given a measure of Grace, or some *manifestation of his Spirit* and Light thereof unto all men, according unto these Scriptures.

tures, *John* 1,9. *Tit.* 2.11. 1 *Cor.* 12.7. *Nehem* 9.20. and experiences of all men, who (at some time or other) do feel something in their *Hearts and Consciences*, that doth lust against the Flesh, and the Flesh against it, and that these two *are contrary the one to the other*, one lusting after *evil*, which is evil; & the other after *good*, which is good; the one Carnal, the other Spiritual; the one from Earth, the other from Heaven, *Gal.* 5.16,17. 22.

We believe, By this Gift, Grace, and Inspiration of the Almighty, man only can come to know the *true God* truly, what he is, and how he works in the Hearts and Consciences of people, to regenerate them and make them bear his Image, according to 1 *Cor.* 1.19,20,21. *Luke* 10.21. and experiences of all that ever were *regenerated and born again*.

We believe, That all the Errors and Mistakes about God, and the things relating to his Kingdom, sprang and arose from mens wandring from this Gift of God, into their *own Imaginations*; whereby, though they *thought themselves wise*, yet they became fools and erred, *their foolish hearts being darkened*, according to

Rom. 1.21. not knowing *the Scriptures, no the power of God*, as it is writen, *Ma.* 22.29

4 We believe and know, That this Gif and Grace of God appears in and unto a men, that all may be without *excuse, ac cusing* for the evil, and *excusing* for th good, according to *Rom.* 2.15,16. shew ing unto man *what is good*, and reprovin of him in his own Conscience for the evil whether thoughts, words, or deeds: an that this *reproof of instruction* is the way o life, *Prov.* 6.23.

We believe, That as the *true God* an *Eternal Life* is known only by the light o this *Gift* and *Grace*, according unto th Scriptures, from which Light and Spirit o God came the Scriptures, both from the o and *new-Testament*, as it is writen, 2 *Pet.* 1 21 so can they only be read, as truly to b *believed, fulfilled* and *practised*, in the Ligh and power of the same; and all that are ou of this Spirit must needs be *ignorant* an *unlearned*, in the Apostles sense, *who wre the Scriptures to their own destruction*, as is written: for *Peter* & *John* were *unlear ed men* outwardly, not knowing *Letter* but inwardly *read* in the knowledge of th Light and Spirit of God, and *wrested*

the Scriptures, Acts 4. 13. 2 *Pet.* 3. 16.

We believe, according to the Scripture, 2 *Cor.* 4. 3. That whereſoever the Power of God is not known within, there *the Goſpel is hid*, and unknown, *unto them that are loſt, in whom the God of this world hath blinded the minds of them that believe not, leſt the Light of the glorious Goſpel of Chriſt, who is the Image of God, ſhould ſhine unto them*, and God ſhould heal them; becauſe it is only by the Light of Chriſt, *the Power of God*, that the Creature comes truly to ſee himſelf in his loſt and undone eſtate; from which ſight ariſeth the true ſenſe in the heart of the Creature, that makes him cry out of his wretchedneſs by reaſon of the *body of Sin and Death*, which neceſſitates him to look out for a Saviour, whom God manifeſteth in and by the ſame Light, *that ſhines in the heart*, on purpoſe, *to give the Light of the knowledge of the Glory of God in the face of Jeſus Chriſt, God's Image*, whereby God healeth the Soul: And therefore doth the Devil, *the god of the world*, ſtrive ſo much by the gifts of the pleaſures, profits, vanities, and luſts that are in the World, which he preſenteth to men and women now, as he did to Chriſt, in the

days

days of his flesh, when he shewed to him *all the world, with its glory*; which *glory* i *the Lust of the flesh, the Lust of the eye*, an *the Pride of Life*; whatever may make thi Life happy (as it were) in the things tha may pride it, or lift it up *to sit as a Queen* And as man and women take and receive these gifts from the *God of this World*, thei minds are blinded because they believe not in the Light which sheweth them th vanities of all the gifts of *the God of thi world*; which gifts the Devil knows (i they be received) will so *blind the minds* o them that receive them, that they will no come to be sensible in the true Light, o their lost conditions, so as to cry unto Go from the deep and true sense; for the God, out of the depths of his Love an Mercy, could not but *heal them*: An therefore, lest the true Light should shin *into them*, to give them the sensible know ledge of themselves, and God should he them, the Devil (as *God of the world*, by t things of the world) endeavours to *blin the mind* (not the brain-knowledge, b the hearty-feeling sence within in th mind) lest *the Light within* should so shi as God should *heal them*, & all the busli

of Satan with his gifts, are but to blind the mind within, left God ſhould heal the ſoul, that complains to him from the true ſight and ſence of his Miſery, as in himſelf.

By this *Grace* and *Gift within*, we believe, That *to Us (though in the world there be Lords many, and Gods many) there is but ONE GOD, the Father of our Lord Jeſus Chriſt*, witneſſed *within man* only by the Spirit of Truth, that manifeſts both the Father and the Son, and yet *theſe three are one, and agree in one*; and he that honours the Father, honours the Son that proceeds from him; and he that denies the Spirit, denies both the Father and the Son, and is *Anti-Chriſt*; but he that believes in the Spirit, and is led by it, is the Son of God; *Rom.* 8.14. *As many as are the Sons of God, are led by the Spirit of God.*

We believe, The Scriptures bear witneſs unto, and teſtifie of Chriſt; but they ſay, *The Witneſs of God is greater than them: The Spirit it ſelf bearing witneſs with our ſpirits, that we are the Sons of God:* for it is not the Scriptures without the Spirit, nor the Spirit contrary to the Scriptures, but the Spirits diſcovering the Will of God in the

heart,

heart, or opening of the Scriptures in i
own time and way, and not in or by t
will of man, but as it self pleaseth (wh
searcheth all, even the deep things of Go
and manifests them unto the Soul) whi
giveth the perfect sound and saving know
ledge: for, said Christ, *The Spirit sha*
take of mine, and shew them unto you. An
as holy men gave forth the Scripture
2 *Pet* 1.21. so holy men, and they onl
come truly to understand them, and no
proud and ungodly men; because thei
hearts and lives do not answer the hear
and lives of those that gave them forth,
face answereth face in a Glass. And thi
we believe to be the reason, why so lon
preaching (by men of corrupt minds, wh
have, and do handle the words deceitfull
for selfish ends, and filthy lucre sake) hat
brought forth so little fruit, and been to
little purpose, except to their Purses an
Bellies; for *had they believed, and therefo*
spoken, and stood in Gods Counsel, they shou
have profited their Hearers, Jer. 23.21,22
23. to the end.

Through this Gift we believe, Tha
Christ Jesus (the Son of God) was mani
fest in the flesh in the fulness of time. An
[redacted]

this we know by the same Spirit, by which our Fathers believed he should come, and *Abraham* saw his day, by the same we do believe he is come, and do see his day; as also by the Prophet and Apostles Writing; which *twofold Cord is not easily broken.*

We believe also according to the Scriptures of Truth, That this *same Jesus hath God highly exalted, and given him a Name above every name, that whosoever believes in him shall not perish, but have everlasting life;* and that there is not another name whereby man can be saved, than this Name of Jesus Christ; nor is Remission of Sins to be preached by any other name; but as we do not belive that the outward Letters and Syllables are that Name that is to be bowed to by the outward knee, no more than the Letters or Syllables in the words, *God*, or *Spirit*, seeing the Scripture saith, *Unto God*, who is a Spirit, *every knee shall bow*, *Isa.*45.23. but the Name which saves is the Power and Arm of God, that brings Salvation from Sin, and makes every Soul that names it, to depart from Iniquity. This is that name which was preached, and which is preached through Faith, in which Name Remission of Sin is obtained: Therefore

fore was the outward word, *Jesus*, given him, as his outward name; *Thou shalt call his Name JESUS, for he shall save his People from their Sins:* [Mark] *for he shall save*, &c. So that which saves, is the Name which is to be believed in, which is that Arm of God that brings Salvation, *when no eye pities, neither is there any help*; the Power of God that then saves is that Grace that comes from the fulness of Christ the Saviour: And without this virtue, *Christ*, and *Jesus* are but empty names, 1 *Cor.* 12. 3. *No man can say, that Jesus is the* LORD, *but by the holy Ghost.*

We believe also, That this *Jesus* died for or because of Sin, and rose again for the Justification of those that believe in him, as well as to manifest to all the world, that he was the *Son of God*, and that he thereby *spoiled Principalities and Powers*, & *triumphed over them openly*, and *led Captivity Captive* in his own person; yet we believe and know by his Grace in our hearts, that as his Name, *Jesus*, without Virtue and Power is but an empty word; so his Dying, without man's Conformity to his Death, or being planted into the likeness thereof, or being crucified with Christ (as

saith

ſaith the Scripture, *Rom.* 6. 2, 3, 4, 5, 6. *Gal.* 2. 20.) will not profit man, as to the Salvation of his Soul, no more than the naming of his outward name [*Jeſus*] doth at this day make people to depart from Iniquity. For, we believe, and are ſure, that man muſt dye inwardly, as well as Chriſt died outwardly, and muſt be put to death in his fleſh, as Chriſt was in his; for *he that is in the fleſh cannot pleaſe God*, *Rom.* 8. 8. *Neither ceaſe from ſin*; but *he that is dead, is freed from ſin*, *Rom.* 6. 7. And yet mans dying unto Sin, and the Root and Principle of it in himſelf, is ſo far from making void Chriſt's Death in his own perſon, that it eſtabliſheth it to all thoſe ends and purpoſes for which it was intended of the Father. As the Cures which the Phyſician doth manifeſt and eſtabliſh his skill and ability; ſo doth mans dying unto Sin and Self, and living unto God, manifeſt and eſtabliſh the Vertue and Power of Chriſt's Death: for as man manifeſts his being riſen with Chriſt, by his ſeeking the things that are above, *Col.* 3. 1, 2. ſo doth he manifeſt his knowledge of the Death of Chriſt, by his *being crucified with Chriſt, and bearing about in his body the dyings of the Lord Jeſus*: for

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as it is not an outward belief, gathered fro
the Letter, that will change the heart an
life (though the Judgement and Opinion
may) so it is not a belief from the Hiſtor
or letter only, that can give man a ſavin
knowledge of the Death of Chriſt, but h
muſt have the ſame *Glory and Power of t*
Father in meaſure, working in him there
to beget Faith in his heart, that he ma
believe unto Salvation from his own fi
thineſs and righteouſneſs, as well as con
feſs with his mouth, *Rom.* 10. and mu
have that *Spirit* in him *quickning his mor*
tal body, as well as to believe that it was
Chriſt, and raiſed up him from the dead, Rom
8. 11. And this man, whoever he be
bond or free, that thus believes the Deat
of Chriſt, and its ſaitsfaction to God, a
well as its uſefulneſs to man, cannot mak
it void, nor divide it and its vertue upo
the Soul that thus knows it, but will ſay
Here is a dying man, witneſſing the Deat
of Chriſt, and nevertheleſs the ſame ma
living with Chriſt, & concluding, if Chri
had not died, man muſt have periſhed i
his ſin: this being the way found out by
God to recover him; whereby he know
Chriſt, *and him Crucified*, and what the

preaching

preaching of the Croſs of Chriſt is, which *is fooliſhneſs to them that periſh*, but to them that are *ſaved*, *the Wiſdom of God*, *and the Power of God*, 1 *Cor.* 1. 18.

By this Gift of God in our hearts, we further believe, That Chriſt Jeſus *roſe again from the dead*, according to the Scriptures, *and ſits at Gods right hand* in a glorious body: And we believe that our low eſtates and humble bodies ſhall be *made like unto his glorious Body*, *through the working of his mighty Power*, *whereby he is able to ſubdue all things unto himſelf*, *and that this mortality ſhall put on Immortallity*. For though we believe that Chriſt Jeſus hath lighted every man with his Light, whereby man may come to know himſelf loſt and undone, as before is ſaid; yet therefore is not every man ſaved, though the *Grace* that appears to all men is *ſufficient in it ſelf*; but ſome have the Grace of God beſtowed upon them in vain, *not liking to retain God in their knowledge*, though ſomething within them ſhews them what is good: *But they reject the Counſel of God within*, *or againſt themſelves to their own deſtruction*, *Luke* 7. 30. (See the Margent) and yet it doth not follow that the Grace

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is insufficient of it self, no more than it follows that Christ's Death is insufficient becauſe he *tasted death for every man*, and yet every man is not saved. Neither doth *Regeneration*, or the believing in the *Light* of Christ *within*, make *void* the *Death* and *Sufferings* of Christ *without* at *Jeruſalem* no more than believing the Scripture-teſtimony without, concerning Christ's death makes void the work of Regeneration and Mortification within; but as the Apoſtle ſaith in another caſe, ſo I ſay in this, *For as the man is not without the woman, neither is the woman without the man in the Lord*: even ſo is not the Death and Suffering of Christ without at *Jeruſalem*, to be made void and of none effect by any thing within, neither doth the *Light within* make that of none effect without, but both in the Lord anſwers his Will: For though there is, and may be, a knowledge and belief of what Christ did and ſuffered without the Gates, in his own Body, upon the Tree, and yet Sin alive in the heart, and the work of Regeneration not known; yet it can not be ſo where the *Light within* is believed on, and obeyed, ſo as to have its perfect work in the heart, to regenerate and

make all things new, and to be of God; this man can never make void what Christ hath done and suffered without: And yet this New-birth, or Christ formed within, and dwelling in the heart by Faith, doth not limit or confine Christ to be onely within, and not without also, but both within and without, according to the good pleasure of the Father to reveal and make him known; for, *he fills all things, and the Heaven of Heavens cannot contain him*, and yet is he at Gods right hand far above all Heavens, in a glorious body.

And we also believe the *Resurrection of the Just and Unjust*, the *one* to *Salvation*, and the *other* to *Condemnation*, according unto the *Judgement* of the *great Day*; and then shall every seed have *its own body*, according to 1 *Cor.* 15 36, 37. Which we verily believe: *For if the dead rise not, we are of all men most miserable.* But because we are not be so *foolishly inquisitive*, as to say, *With what bodies shall they arise*; therefore do some say, we deny both the Resurrection of the body of Christ, and of all that are or shall be dead: But this also is false; for *every man shall be raised in his own order*: but *Christ the first fruits*, 1 *Cor.* 15. 23.

And we believe they ſhall be raiſed with the ſame bodies, ſo far as a natural and ſpiritual, corruptible and incorruptible, terreſtrial and celeſtial can be the ſame.

We further believe, according unto the Scriptures, concerning Faith, That the *Faith* is only true, which is God's Gift and hath Chriſt Jeſus, the Power of God for its author and object, and is diſtinguiſhed from the dead faith by its fruits. For though in deſcription and definition they may carry a reſemblance, yet in nature are as different as a living man from a dead, which wants not form or ſhape, but life and power. So ſaith the Apoſtle *James*, *As the body without a ſpirit is dead, ſo is Faith without Works*; even is that Faith which ſtands in the Wiſdom of words, and not in the Power of God. By the one, man is kept in captivity to the world and the things of it, but by the other he hath *victory over the World*, 1 *John* 5. and the *Seal* and *Witneſs* thereof in the own *heart*, whereby it is *purified*, and God is ſeen; for the *pure in heart ſee God*, *Mat.* 5. 8. This Faith differs men now, as their worſhips, as it did *Cain* and *Abel*. For, *By Faith* Abel *offered up a more excel-*

lent Sacrifice then Cain, *Hebr.* 11. By this living Faith, *Abel* saw beyond the Sacrifice unto Christ, the first born of God, beyond the *firstling of the Flock*, which he offered; and therefore God hath respect unto *Abel* & his offering, but God rejected *Cain* and his offering; though he had Faith to believe it to be his duty, yet sticking in the Form, and not flying on the wing of Faith unto Christ, the *One offering*, he missed the Mark, as all have done ever since, that have gone in *Cains* way of worshiping, as well as killing men about Worship. But we believe that Faith to be only true & saving, that flies over self-righteousness, as well as filthiness, unto the Fountain of Life in Christ; which Faith hath nothing of man in it, but is *as the breath of life by which the soul lives*, not a bare assent of the truth of a proposition in the natural understanding, but the souls claving unto God, out of a naturalness between Christ and the Soul; & so live rather by relation, than bare credit, or desperate adventure & hazard: Not looking at its doing to commend it, but God's love & bounty in Christ, the light, to receive it; & yet holiness is its delight, & he can no more live out of it, than the Fish upon the dry Land.

We believe, That this *Faith keeps* the mind *pure*, and the heart *clean*, through the *ſprinkling* of the *heart* from an evil *conſcience*, by the *Blood of Jeſus*, which remits the Sin, and juſtifies the Soul, through the vertue of this Blood received into the heart by this living Faith, which receives all its power and vertue from Chriſt, in whom it abides as its root and object, whereby *Juſtification* is witneſſed *from Sin, not in Sin*. Rom. 6. 22. *But now being made free from Sin, and become ſervants unto God, you have your fruits unto Holineſs, and the end everlaſting Life.*

We believe, That *Juſtification* and *Sanctification are diſtinguiſhed*, but *not divided*; for as he that ſanctifieth and juſtifieth is one, ſo do theſe go together, and when the Soul hath the greateſt ſence of Juſtification upon it, through the vertue of the Blood of Jeſus, by the Living Faith, then is it moſt in love with Holineſs, and at the greateſt diſtance from Sin and Evil: and whenever there is a failing in Sanctification, there is alſo ſome eclipſe of Juſtification in the eye of the Soul, until Faith hath recovered its ſtrength again, which is loſt by ſins prevailing. For, as the fa

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theſt and cleareſt ſight is in the brighteſt day, ſo is it with the Soul, when it is moſt in the brightneſs and beauty of Holineſs, its Juſtification appears moſt glorious, and its Union and Communion moſt ſweet and laſting; and ſo like two Twins, as they are much of an age, ſo they are like one to the other: And *what God hath joyned together, let no man put aſunder.*

We alſo by this Light believe, That Acceptance with the Father is only in Chriſt and by *his* Righteouſneſs *made ours*, or imputed unto *us*; not by the creaturely skill, but by the applicatory act of Gods gift of Grace, whereby the Soul feels the difference between ſelf-applying by its own faith, and God applying by his Spirit, and so making Chriſt unto the Soul, *Wiſdom, Righteouſneſs, Sanctification & Redemption:* So that we believe, and are ſure, that there is a great difference between Imputation, as it is the act of mans Spirit, and as it is the act of Free Grace, without mans forcing. And ſo we diſtinguiſh between imagination and Imputation, between reckoning or imputing that is real, and reckoning or imputation that is not real, but a fiction and imagination in the creaturely

turely will and power. And becauſe we are againſt the latter, we are clamoured upon, as if we denied the Imputation of Chriſt's Righteouſneſs, when it is only unto thoſe that are not made righteous by it. *To walk as he alſo walked.* For, as the Scripture ſaith, It is not he that ſaith he is righteous by the imputation of Chriſt's Righteouſneſs, but *he that doth Righteouſneſs is righteous, even as Chriſt is Righteous*, 1 Joh. 3. 7. he that believes otherwiſe is deceived. And yet it is not Acts of Righteouſneſs, as done by us, nor as inherent in us, as acts, by which we are accepted of God, and Juſtified before him, but by Chriſt the Author and Worker of thoſe acts in us, and for us, whereby we know that we are in him, and he in us, and we hold him as our Head, into whom all things are gathered together in one, even in him.

We further believe, That God is only to be worſhipped, and not any likeneſs that man makes unto himſelf of God, from any view, ſight & knowledge that he has had of him: but in every act and ſervice man is to know what ſubſtantially, as well as whom ſpeculatively or notionally in worſhip

worshippeth: as it is written, *John* 4.22. *Ye worship ye know not what: we know what we worship; for Salvation is of the Jews.* And he that thus Worships the Father, honours the Son by the same Spirit, which is one with the Father and the Son; in which Spirit only God is worshipped, according to the form of its own chusing and manifesting of himself in and by, according unto the good pleasure of the Father, who is a Spirit, and limits man unto the Spirit's Form, but allows not man to limit the Spirit unto his form, though it be not of his inventing originally, but of the Father: yet man must no more limit God unto it, then he could command God to appear in it at first. For as he chose it himself, so he hath reserved liberty to leave it at his pleasure, *who works all things after the counsel of his own Will, which he hath purposed in himself*, that the Gift of the knowledge of the *Mystery of his Will*, might for ever be acknowledged to be of his Grace, and for the riches of the glory thereof, according to *Ephes.* 1. and man be bound, but God free: Man bound to wait in the Light for Gods Movings, but God free to move in whom, to what, and when he pleaseth:

pleaſeth : then man is to go, when he ſaith, *Go*; and come, when he ſaith, *Come*; and ſuch Servants *do ſerve him* : and then there is no more Curſe, as in the days of *Will-worſhip, and voluntary Humility, but the Throne of God, and of the Lamb, Col.* 2. 18. 23. *Rev.* 22. 3, 4. *And they ſhall ſee his Face, and his Name ſhall be on their foreheads.*

19 We believe alſo, That this Worſhip is ſpiritual (and not carnal) in all its Parts and Ordinances, and not to be impoſed by any outward force, but performed by the inward leading of Gods Holy Spirit, according as the holy men of God were led and guided in the days paſt, who gave forth the Scriptures : all impoſitions of Worſhip outward, being only enjoyned under the *firſt Covenant*, that made nothing perfect *until the time of Reformation*. ſpoken of *Heb.* 9. 10. But Chriſt being come, there is an end as well of ſuch Impoſitions, as the *Meats and Drinks, and divers Baptiſms and carnal Ordinances*, they being all, but temporary, and in order unto an end; and all to vail to Chriſt, the ſum and ſubſtance of all, [*the firſt*] pointed at by all, and [*the laſt*] ending of all, *the Amen*. And

that thus worships God in Christ, his Ordinances are spiritual and not carnal; and his Faith carries him beyond his Works, with righteous *Abel*, and preserves him that he is not drowned in the Form, like *Cain*; neither falls he short of the glory of God, nor of his assurance of Acceptance with him.

We believe, There is one Baptism necessary to Salvation, *Ephes.* 4. 5. *One Lord, one Faith, one Baptism.* And this Baptism is Spiritual, of which *John*'s Water was but a figure, *John* 1. 31. *That he should be made manifest to* Israel, *therefore am I come, baptizing with Water*, saith *John*: and 1 *Pet.* 3. 21. *The like figure whereunto, even Baptism doth also now save us: not the putting away the filth of the Flesh, but the answer of a good conscience towards God, by the Resurrection of Jesus Christ.* This one Spiritual Baptism into the Name of *Jesus Christ* is that which saves, the Water being but a figure, that Christ might be manifest to *Israel*, who had divers Baptisms imposed on them until the time of Reformation; but Christ the Substance being come, the Shadows flee away. And yet where ever any are commanded now by the same Spirit

rit that commanded the Believers to b
Baptized in the days paſt, either for th
furtherance of the Goſpel, or tryal of thei
Faith, we judge them not. But this obe
dience is very rare to be found; and w
could heartily deſire, that all would con
ſider ſeriouſly, whether *literal ſayings* ob
ſerved onely by outward reading, hearin
by the ear, or *inward impulſes* upon th
heart by the Divine Power, are the mo
tives unto Obedience in this kind. And
honeſty and uprightneſs of heart may b
heard, we believe and know, the man
dead ſouls every-where, notwithſtandin
their Baptiſms, will be as ſo many witneſſ
againſt them, by their grovling upon th
Earth, as ſo many ſlain and *killed* men b
the *Letter*, while the Spirits quickning
have not been known in the true Baptiſ
into death. For we find by daily exper
ences, that moſt men and women live lik
Pharoah's lean Kine, only to *eat up the fa*
and to envy thoſe that are not ſo lean
ſoul'd as themſelves.

21 We believe alſo, That as there is on
true ſaving Baptiſm, ſo there is one Brea
or Body of Chriſt, which all the Saints d
feed upon; and though they be many,

o persons, yet their Bread is but one, and they all in it but one Bread: And this we believe is *the flesh that came down from Heaven*, John 6.33. Though the outward Jews now, as then, murmur at him, because he said, *I am the Bread which came down from Heaven*, ver.41,42. But Christ, (ver.45.) to stop their murmuring, tells them, that the knowledge of this Mystery was only revealed unto them whom God (and not man) teacheth, and no more than are *taught of God*, can set seal and subscribe unto this *Truth in Jesus*; though we believe also, that Jesus took outward bread, and brake it, and gave it to the Disciples, as the Scriptures saith; and this was a figure of his Body (that was to be pierced and broken upon the Tree) and a shew, to shew forth his Death until he came.

And we believe he did arise again, and appear unto his Disciples; *And all that believed were together, and had* [*All things Common*] *&c. And they continued daily with one accord in the Temple, breaking bread from house to house, did eat their meat with gladness and singleness of heart, praising God, and having favour with all the people*, Acts 2. 44,45,46,47. And we believe that the

the Apostle, in 1 *Cor.* 11. 20. saith true where he saith, *When ye come together therefore in one place, this is not to eat the Lords Supper.* And all that he speaks in the chapter is not to perpetuate that outward breaking of Bread, otherwise than as the Believers did, that were *filled with the holy Ghost in singleness of heart*, as before is said and yet we judge not those who break outward Bread, and drink outward Wine, being commanded so to do, and put in remembrance thereby of the Body & Blood of Jesus Christ, by *the Remembrancer, the Spirit of Truth*, which is appointed by the Father *to lead into all Truth.* But to do it by imitation, or tradition only, (as most do if not all at this day) we know it is not an Offering unto God in Righteousness, neither do we believe this to be the *Communion of the Body and Blood of Christ*; and yet *the eating of the Flesh, and drinking of the Blood of Christ*, we believe man must know and witness, or he hath *no life in him*, *Joh.* 6. 53, 54, 55. And we believe that many are striving now in their Spirits, as the Jews did, verse 52, saying, *How can this man give us his Flesh to eat?* And not only the Jews, but many of his Disciples said,

This

This is a hard saying, who can hear *it? Ver.* 60. And at verse 63. he tells them, *It is the Spirit that quickeneth, the Flesh profiteth nothing. The words that I speak unto you they are Spirit, and they are Life.* And he that hears and understands these words that are *Spirit* and *Life*, will not be offended at what I have spoken of the *Flesh and Blood of Christ.*

By the same Spirit and Grace we believe, That Prayer is an Ordinance of God, when performed by his Spirit, in its words, (and not those which mans wisdom teacheth) or without words, *by sighs and groans which cannot be uttered*, and these so often as the Spirit it self pleaseth: But the Form without the Spirit, whether it be by words of other mens framing, or words of man's own Spirit, according to his will, time, and manner; this is not the prayer that *prevails with God.* And we believe that there is none so weak and infirm, but this spirit profers his help at some time or other, though man regardeth it not. And the more mans mind is gathered within from all visibles, the more he comes to be sensible of the Movings and stirings of this Spirit, in its secret cryes

unto

unto God, answerable to the wants of t
man or woman, in whom it moves and cr
And by the due watching thereunto, we
lieve and know *the Spirit of Prayer an*
Adoption, that cries unto God, comes to
discerned and distinguished from a ma
own spirit and will.

We believe by the same gift of Gr
that there are *several Ministrations, and*
veral Operations, according to 1 *Cor.* 12.
all *by the same Spirit*, as before and after
Law by *Moses*, and after by *John the Ba*
and Christ and his Apostles, and in all t
the ministration had acceptance with G
through the management of the Spirit,
its rejection and dislike of God for
want thereof. And by this Spirit were
Scriptures given forth, and the Holy
of God did *speak*, *prophesie*, *preach*
pray as they were moved; and for want o
the letter did, and doth kill. And for the
ther appearance and pouring out of
Spirit, answerable unto the work
service that God had for them to do,
were to wait, as Christ commanded
Disciples to do at *Jerusalem*, to *receive*
Promise of the Father: For by this Spi
he that speaks, *speaks as the Oracle of G*

And therefore, as it was the practice of the People of God in old time, to wait for the moving and ſtirring of this Spirit, that they might ſpeak *as it gave them utterance*, in the *evidence and demonſtration* thereof; ſo do this People (called *Quakers*) now; and according to its moving in their hearts they miniſter, according to the ſignification of the Spirit, whereby they underſtand both what, and when to ſpeak, and when to be ſilent; as alſo, who are they that miniſter and ſpeak in their own wills, *above the Croſs of Chriſt*, which the Apoſtle was careful always to be in ſubjection to, leſt he ſhould make it void, by ſpeaking the words which mans wiſdom teacheth; and therefore, as the Saints did, ſo *we do believe, and therefore we ſpeak*: And ſuch Preaching and ſpeaking in Faith, as well as praying in Faith, is acceptable unto God, as his worſhip, and not otherwiſe.

And we further believe by the ſame Spirit, that the ſum of all Religion, according to the Truth, and the ſignification of the word [Religion] is, *Man not at liberty in his will, but bound again unto God, by his having given to him, by the Light of Chriſt within, the true ſight and knowledge of him-*

himself, as in himself, as lost and undone fo-ever, and from this sight a true sence to aris upon and remain with him; from whence spring unutterable groans and cryes unto God, under the weight of the burthen and wretchedness, by reason of the body of Sin and Death, and then when there was none to help or pitty in this state, then Mercy shewed in Christ the Arm of God which is revealed as an help, neither seen nor known, where, how, or when to come at it, or meet with it; And this begets in the heart of that man or woman, in, and unto whom it is thus revealed, thanks and praises unto God, for this *Gift* and *Revelation* of his Son, in this needful time whom the Soul sees to be the Gift of *Eternal Love.*

And we believe and know, upon the *Love* and *Faithfulness* of God, is founded, built and established the *Everlasting Covenant*, (whereby not only all men, may be saved for its *ability*, but some shall be saved because for its *prevalency*, *which is not like to the Covenant he made with our Fathers*. And although *all mankind* is not saved, yet it is not because either of *insufficiency* in this Covenant, or because of the

weakn

weakneſs of the Grace that appeareth in; and
unto all men, but becauſe of *mans will*,
loving death, *and chuſing his own deluſions*,
whereby *his deſtruction is of himſelf*, and
God *clear* of his *Blood* in the free tender
of his Grace, Gift, and *ſtriving of the Spi-*
rit within him. For we know aſſuredly,
according to the Scriptures of Truth, and
Experience of all ſouls that ever were
truly converted to God, that though *by*
Grace man is ſaved, *not of himſelf*, but *by*
the Free Gift, yet as the old World did, and
thoſe rebellious *Jews*, ſpoken of, *Acts* 7.
who, as did their Fathers, ſo did they, *al-*
ways reſiſt the Holy Ghoſt; ſo do men now.
And yet in the tender of this Grace, and
ſtriving of his Spirit, the Lord is a God ſo
hiding himſelf in the management of this
ſtriving and Miniſtration of his Spirit, as
if it wholly depended upon mans choice
and conſenting, that mans will, as to him,
(as it were) free in rejecting or accept-
ing, *Life and Death being ſet before him*;
whereby in the Wiſdom of God, the pro-
enſity of his ~~Name~~ nature, as it came out of
the hands of his Maker, hath an advan-
age by this dealing of God, to put forth it
ſelf; ſo that man is as free in the choice,

as he is in the refusal of the tender of Mercy and help, and that with an *equal indifferency*, as it appears to him in this state notwithstanding afterwards, in the further growth in this Grace and Knowledge of Christ, he sees clearly and convincingly that the Grace (that wrought hidden from his sight and knowledge, in the first working, tender, and ministration of God towards him) gained his consent through its own prevalency in the Love of God, in which sight and sence *self* comes to be abhorred, and the *free Love* so *admired*, that he knows from first to last, all was of *Grace* and that *free*; that *self* is not able to challenge any thing as due from what it hath done, but *all of gift*; and yet, as before with such an equal indifferency on man's account: so that God may and will appear to be just, both in condemning and saving and *the Justifier freely of all that believe in Jesus the Light of the World.*

Therefore, let all take heed how they dislike this Ministration of God, and *striving of his Spirit in their Hearts and Consciences*, under colour and pretence of *insufficiency*; and therefore they will not come to him, because his drawings and striving

vings are not so strong as they would have them to be, looking for such an overpowering and irresistibleness, as they are not able to withstand and gainsay; lest such perish through a wilfull neglect; and for want of stretching out their hand when the Lord holds out his, and so they perish in *the ditch*, with a vain expectation of further power; or cry in their mouthes, *Lord have mercy upon us!* and so with the Sluggard, while they cry, *Yet a little more slumber and folding of the hands to sleep, their Garden is overgrown with weeds, and their backs cloathed with rags, and they beg in harvest*; whilst others that have *sown in tears*, not fainting, *do in due time reap in joy*; and *not despising the crums that fell from the table*, nor *the day of small things*, Witness the *presence of their Beloved, come down into his Garden, and walking among the Lillies*.

Let these things be truly considered, pondred and weighed in the true Ballance of *Light* & *Righteousness*, lest any Soul perish through the false weight and measure; so shall my soul rejoyce that any have escaped the Net of the Fowler, ~~trough~~ thro the discovery of the *true Light*, and God have all the Glory, unto whom alone it belongs,

and man *ashamed, confounded, his mouth stopped*, and *he laid in the dust for ever*; and then shall my end be *answered* in writing these things.

John Crook.

Concerning Perswasions in Matters of Religion.

THere is the Natural man, and the Spiritual man, and there are the Perswasions of each in and about matters of Religion. There is the perswasion of *Reason*, and the perswasion of *Faith*,

The Perswasion of *Reason* is that Belief which man receives into his mind or hears from the exercise of the Reasoning Faculty: and this perswasion in matters of Religion is but mans Opinion or Judgement which how certain or infallible so ever it appears to him, yet may be shaken by a demonstration or evidence of a higher kind of nature.

The perswasion of *Faith*, is that Belief which the New-Creature receives into the renewing-Mind, from the Evidence and

and Demonſtration of the Spirit, which openeth and manifeſteth the things of the Spirit, unto that mind which is begotten and renewed by it. And this perſwaſion is certain and infallible, however it may be ſtruck at and battered, by the reaſonings of the wiſe Earthly part, even in that very man, whoſe heart is thus perſwaded, by the Light of the Spirit of God, concerning the things of Gods Kingdom.

Now the loweſt perſwaſion of *Faith* is higher, and of a more noble nature then the higheſt perſwaſion of *Reaſon:* becauſe *Faith* is of an higher Principle, and of a deeper nature and ground, then Mans Reaſon is: But this (becauſe it appears not in mans ſphear, but rather out of it, and is contrary to the line and reach of his wiſdom) is accounted by him *fooliſhneſs and madneſs*. Thus is the Wiſdom of God (and the children thereof) judged and condemned by man in his day.

And how can it be otherwiſe? How can the wiſdom of men but judge that as fooliſhneſs, whoſe beauty and excellency is hid from its eye? But this is, becauſe the wiſdom of man is out of its place, not ſubjected to the Wiſdom of God, but exalted

altered ~~altered~~ above it: therefore (as a curse unto it) is it suffered to lift up it self in its conceitfulness against, and so to persecute the pure Wisdom of God & the birth thereof, that it might fall, and be broken, and snared, and taken, and its day deservedly come to an end, and be shut up in the shadow and chambers of eternal darkness.

But what Ear of Man can hear this? Surely none that is whole in the line of Man's wisdom, reason and understanding, but that alone which is bruised, broken and in some measure dashed to pieces, by the inroads of a divine Life and Nature. This, in the Leading of that Life which hath broken it, and in the shinings of the Light eternal upon it, and into it, may be enabled to take up the Cross to the natural part, and to die that Death with Christ which preserves from the second Death with the misery thereof.

Happy is he who knows and hearkens to the Perswasions of Gods Spirit, who is born of God, and taught to wait upon him and worship him in Spirit, who receives his Religion from the Light of Faith, in the renewed Nature and Mind, and not from the Reason of Man into the natural under

understanding, which is easily corrupted and cannot be kept pure, but alone by the indwelling of the Principle of Eternal Life in it.

For though such may suffer very deeply in this World, from the men of this world, (as the Subjects and Servants to the Principle of Life have done in all Ages and Generations) yet their Principle will bear them out, in which God will appear to strengthen and refresh their spirits, and carry them up above all their Sufferings in the Patience, Meekness, and Faith of the Lamb; And keeping to their Principle, they cannot be overcome, but must either live or die Conquerors, according to the will and good pleasure of Him who ordereth and disposeth of all things well, and bringeth good out of every evil, in despite of all the Powers of Darkness. And he that overcometh (whether by life or death) in the Lamb's Spirit, shall wear the Lamb's Crown, and sit down in that perfect Rest in the Kingdom of the Father, which will give the hearts of all his Children full Satisfaction. In which assured hope (Life stirring in our bosoms, and quickning our hearts with Love unto our

God, and Zeal for his Truth) we can freely give up all that is near and dear unto us in this World, and lay down our heads in inward Peace, in the midst of the greatest outward Persecution and Trouble. *Even so, O Lord, thy Will be done concerning this Generation of thy People, whom thou hast begotten to thy Self, and brought forth by thy mighty Power, to testifie to thy Truth in the present day: Dispose of them as it pleases Thee, and let not their Faith in thee, nor thy Faithfulness to them fail, but let them be Praise to thy Name throughout all Generations, and tendered by Thee as the First-fruits of thine Appearance, in the Glorious Light of the Everlasting Day, after this great, long thick and dark Night of Apostacy from the Life and Spirit of the Apostles, which hath long eclipsed and covered the brightness of thy Beauty from the sight of the Earth.*

Isaac Pennington.

A Declaration to all the World of our Faith, and what we believe, who are called *Quakers*.

ALSO,

What Ministers and Magistrates we own, and what, and whom we deny.

Concerning God, Christ, and the Spirit,

FIrst, That there is only one true God, who is a Spirit, and his Presence filleth Heaven and Earth; he is Eternal and Everlasting, the Creator and Preserver of all things; that Heaven and Earth and all things therein, by him were framed and brought forth, and all things remain unto this.

this day by his Power, and whatsoever he willeth in Heaven and Earth, he brings to pass by his Word and Power.

And we believe, That this God onely is and ought to be feared, loved, obeyed and worshipped by all Creatures, and no other thing besides him in Heaven and Earth and we believe that his Worship, and Obedience, and Fear, and Love is to be given in Spirit, even in what his own Spirit moveth and leadeth his people unto.

And we believe his True Worship required and accepted of him, is not by the tradition of men in outward observances, *or set days, or places*, but he is worshipped only in *Spirit and Truth*, without respect of times, places or things: and that none can worship him in righteousness but his Children, who are born of his Spirit, and are led and guided thereby.

And we believe, that this God hath given his Son Christ Jesus, into the World, a free Gift unto the whole World, and that every man that cometh into the World is lighted by him, that *every man may believe and be saved.*

And we believe, That he is given into the World, and no Nation, Country or People

eople excepted, but to all mankind he is iven of God, & hath enlightened them; nd every man through the world that beeveth in, and receiveth Christ, *who is he Wisdom and Power of the Father*, shall e saved with eternal Salvation; *And eve- y one that believeth not in him shall be dam- ed*, and shall possess everlasting misery.

And we believe, That *Salvation, Justifi- ation*, and *Sanctification*, is only in Him, wrought by him and no other, for *there is o other Name given under Heaven*, but him alone, by which Salvation is: and we be- lieve all that receive him, and believe in him are reconciled to God, and are made alive to God, to live to him in all things, and do receive the forgiveness of Sins, and are set free from all un- righteousness, & from the body of Sin and Death, and have the witness of the Spirit in them, and the Spirit of the Father they have received, and it witnesseth in them of the Father and of the Son, and of the things that belong to their peace; and it is the Earnest of the Inheritance, and the Seal of the Promise of Eternal Life; and by it are the deep things of God revealed to mankind; and by it the Father and the

Son

Son dwell in the Saints; and by it th
have fellowship one with another; and t
Father, Son and Spirit are one: And t
we faithfully believe.

Again, concerning Christ, we belie
That he is one with the Father, *and*
with the Father before the World was;
what the Father worketh, is by the So
for he is the Arm of Gods Salvation, a
the very Power and Wisdom of the Cre
tor; and *was, is, and is to come, without*
ginning or end.

And we believe, That all the Prophe
gave Testimony of him, and that he w
made manifest in *Judea* and *Jerusalem*, a
did the Work of the Father, and was per
cuted of the *Jews*, and was crucified by h
Enemies, *and that he was buried, and r*
again according to the Scriptures.

And we believe, He is now ascende
on high, and exalted at the right hand
the Father for evermore; and that he
glorified with the same Glory that he ha
before the World was; *and that even th*
same that came down from Heaven, is asce
ded up to Heaven; and the same that descen
ded, is he that ascended.

And

And we believe, *Even he that was dead, is alive, and lives for evermore; and that he cometh, and shall come again to judge the whole World with righteousness, and all People with Equity; and shall give to every man according to his deeds at the day of Judgement, when all shall arise to Condemnation or Justification; he that hath done good shall receive Life, and he that hath done evil, everlasting Condemnation.*

And we believe, He is to be waited for in Spirit, to be known after the Spirit, as he was before the World was, and that is the knowledge unto Eternal Life; which all that believe in him do receive; and he subdues Death, and destroys him that hath the power of it, and restoreth from Death to Life, and quickneth by his Spirit all that the Father hath given him; and we believe such he justifieth and sanctifieth, and such are taught of him: but he condemns all that believes not, and continue in unbelief, and are not taught of him. And this we faithfully believe.

And we believe, That unto all People upon the face of the whole Earth, is a time and day of Visitation given, that they may return and be saved by Jesus Christ, who

is

is given of the Father to call the worst men to repentance; and the most ungod of Sinners are convinced by him of th ungodly deeds, *that they might believe,* *be converted, and saved.*

And we believe, Herein is the Love God manifested to all mankind; *and t none were shut out by him before they w born into the world*; but unto al men is a V sitation given, and they that perish, it is b cause they do not believe in *Christ*: & D *struction is of a mans self*, but *Salvation i God*, through believing in his Son, who ta away Sin, & reneweth into his own Ima that they may become Heirs with him.

And we believe, That there is a Cro of Eternal Glory, and an Inheritance Eternal life to be injoyed for evermore all that believe and are chosen of God And that there is an Everlasting Misc and Destruction to be possessed by all th believe not, but continues in the state *Reprobation*, and are not changed from t Ways of Sin and Death, but walk after t ways of their own hearts lusts, fulfillin the will of the Flesh, in the evil of th world, and follows not Christ the Ligh of the world, that they may be saved; an

e believe upon all ſuch the wrath of God bideth, and that they have no part in the nheritance of God. And we believe that is only he that is born again of the Spirit, nd that walks after the Spirit, who is chan- ed *from Death to Life*, and who is redeem- d out of the world and all its ways; ſuch nely muſt inherit the Kingdom of God, nd they only have right thereunto, and one beſides; even they that are waſhed nd cleanſed from all unrighteouneſs by e Blood of Jeſus, by which their Sins are mitted, For his Blood cleanſeth them om all *Unrighteouſneſs* and *Sin*; yea, all ch that walk and abide in the Light hich Jeſus Chriſt hath enlightned the orld withal.

And we believe that the Saints upon arth may receive forgiveneſs of Sins, and ay be perfectly freed from the body of n and Death, and in Chriſt may be per- ct and without Sin, and may have Victo- y over all Temptations by Faith in Jeſus hriſt.

And we believe every Saint that is cal- d of God ought to preſs after Perfecti- n, and to overcome the Devil and all his mptations upon Earth; and we believe they

they that faithfully wait for it, shall o
tain it, and shall be presented without
in the Image of the Father; and such w
not after the Flesh, but after the Spirit, a
are in Covenant with God, and their S
are blotted out, and remembred nó mor
for they cease to commit sin, being born
the Seed of God.

Ministers to preach freely.

And we believe the Gospel of Chri
the Power of God unto Salvation, and th
ought to be preached *freely unto all Peo*
and Christ to be held forth to all Mank
by the Ministry sent of him.

No call or ordination visible

And we believe this Ministry is recei
by the gift of the Holy Ghost, and all t
that receive it, are lawfully called to
Ministry, and they may preach the Go
of Christ freely, as they have receive
freely; and this Ministry is not of M
but of God, and is made powerful to
converting of Sinners, and to the bring
of People to God, and to the knowle
of his ways. And we do not believe, t
man is a Minister of Christ with
the gift of the Holy Ghost, or that
Gospel can be received by natural learn
or education.

No learning or Education

And we believe such as Preach for

nd hath hire for Preaching; are not the lawfully called Ministers of the Gospel of Christ; such as are proud, and high-minded, and covetous men, who do not profit the People at all; such as have run, and never were sent of Christ. who calleth by his Spirit into the Work of the Ministry and as every one hath received the Gift of that Spirit, so he may administer to others.

Concerning Rulers and Governours, we believe, That there ought to be Rulers and Governours in every Nation, City, Country, or Town, and they ought to be such men as fear God, and hate every evil way, *Who will judge for God, and not for man*, and will judge Righteously, Equally and Justly, and will give true and sound Judgment unto all men, without bribery, or respect of persons; not regarding the Rich above the poor, but being *a praise to all that do well*, and *a terror to all evil-doers* whatsoever, having knowledge in the pure Law of God, and themselves continually exercised therein.

And we believe, that every Law of man ought to be grounded upon the law of

God, pure Reason and Equity being the Foundation thereof, that Gods Witness every man may answer to it; and the Law ought to be known unto all People, before Transgressing be charged or punished any man.

And we believe, That every Transgression ought to be punished according to nature; and that the punishment exceed not the greatness of the Transgression; neither ought any Transgressor to escape unpunished: neither ought any, upon false suspition or jealousies, be caused to suffer without the Testimony of true men, or the Confession of the Party.

And we believe, That the Executors of the Law ought to be just men, and not given to Pride, Drunkenness, or any other Evil whatsoever.

And we believe, That all Governors and Rulers ought to be accountable to the People, and to the next succeeding Rulers for all their actions which may be enquired into upon occasion; and that the chief of the Rulers be subject under the Law and punishable by it if they be transgressors, as well as the poorest of the People. And thus true Judgment and Justice

be brought forth in the Earth, and all that do well will have praise, and live in Rest and Peace, that all Evil-doers whatsoever may stand in awe, and be afraid of God, and Just men, and the execution of good Laws.

Concerning Religion, we believe, That it is only the Spirit of the Lord that makes men truly Religious; and no man ought to be compelled to, or from any exercise or practise in Religion, by any outward Law or Power, but every man ought to be left free, as the Lord shall perswade his own mind, in doing, or leaving undone this or the other practice in Religion; and every man of what profession in Religion soever, ought to be protected in peace; provided himself be a man of peace, not seeking the wrong of any mans Person or Estate.

And we believe, That to reprove false Opinions and unsound Doctrines and Principles, seeking to convince them that oppose themselves, by Exhortation or sharp Reproof, by word or writing, ought not to be counted a breach of the Peace; or to strive about the things of the Kingdom of God, by men of contrary minds or judgements, this ought not

to be punished by the Magistrates and the Laws: for we believe that the outward Laws and Powers of the Earth are only to preserve mens Persons and Estates, and not to preserve men in Opinions: neither ought the Laws of the Nation to be laid upon mens Consciences to bind them to, or from such a Judgement, Practice, in Religion.

No magistrates power over Conscience.

And we believe, That Christ is, and ought only to be Lord and Exerciser of mens Consciences, and his Spirit must only lead into Truth.

And we believe, That Obedience and Subjection in the Lord belongs to Superiors, that Subjects ought to obey them [in the Lord] that have rule over them: and that Children ought to obey their Parents, and Wives their Husbands, and Servants their Masters in all things, which is according to God, which stand in the exercise of a pure Conscience towards God: But where Rulers, Parents, or Masters, or any other, command or require Subjection in any thing which is contrary to God, or not according to him, in such cases all People are free, and ought to obey God rather then man: and we believe that herein God will justifie them, being guided and led by his Spirit in all that which

good, and out of all that which is evil.

Again, We believe concerning *Election* (m)
and *Reprobation*; That there is a ſtate of *Election*, and a ſtate of *Reprobation*; a ſtate choſen of God, and a ſtate rejected of God; and that all mankind are in one of the ſtates: all that are elected are elected in Chriſt, and all that are out of him, are in the ſtate *Reprobate*, bringing forth fruits of Death and Darkneſs, *being Children of Wrath and Diſobedience*, in the *Alienation* and *Separation from God*, in the tranſgreſſion unreconciled to God, the enmity ruling in the heart, being in the fall, and not reſtored to God again, but ignorant of his Power and Wiſdom, *having the underſtanding darkened, that they cannot ſee nor perceive the things that are eternal*: And in this condition his beſt works are Sin, and whatſoever he doth, cannot be accepted with God, for he is dead to God, and alive to all Evil, bringing forth all his Works out of that ground which is curſed. This is the condition of all mankind upon the face of the Earth in the firſt *Adam*; and this is the ſtate of *Reprobation*, and all that abide herein are re-

jected of God, and shall never inher
eternal Life, but go into Perdition; y
a have all such a day of Visitation, t
they may return out of the state of
probation, but hating knowledge, and des
sing the Love of God, they continue in
state *Reprobate, and the Wrath of God ab*
the Light upon them; but they that are chosen
God are delivered from Wrath, for th
believe in the Light, and become C
dren *of the Light*, and are renewed in m
nd heart, and receive the love of
Father, and become planted into Chr
the *second Adam*, and are chosen in
to bring forth fruit unto the Father,
all their Fruit springeth from that gro
which is blessed; for they are led by
Spirit of the Father, and such are in
state of *Election*, who are made Heirs
Christ of the everlasting Inheritance
never fades away: And this we faithf
believe, that Mercy is not shewed to
Reprobate, nor Judgement to them
are chosen of God.

And this is to go abroad into the W
that all People may understand what w
lieve, and what we have received of
b *And they that believe this, and walk th*

by the Spirit of the Father, shall be saved; but they that believe not, but are disobedient to the Truth, shall be condemned because they did not believe. Much more might be written, but, in short, this is given forth by one that hath believed and received the knowledge of these things from God: A Friend unto all People.

Edward Burrough.

To all that say we (whom the World do in scorn call Quakers) do deny Ministers and Magistrates, These things I write unto you, to give you, in short, an understanding, what Ministers and Magistrates we own, and what, and whom we deny.

1. SUch Ministers as are made by God, who are sanctified by his Word and Power, who have freely received perfect Gifts from God, and so by the Spirit and Power of God are sent forth into the World, to turn the People from Darkness to Light, and from the Power of Satan to

the Power of God; who freely Minis
unto others, without coveting any m
Gold, or Silver, or Apparel; not seek
theirs, but them: Warnning every m
and teaching every man in all Wisd
that they might present every man per
in Christ Jesus: Such as minister from
Spirit, and have the Word of God abi
in them, who are never unprovided,
at all times and seasons, and in all pla
do speak and declare the Truth, as t
are moved and instructed, and as the
rit of Truth doth give them utteran
Such Ministers we own, and have in g
esteem *for their works sake*, *Gal.* 1. 1
Joh. 15. 3. *Eph.* 4. 7. 8, 11, 12. 13. *Acts*
15, 16, 17, 18, *Matth* 10. 8. *Acts* 20.
2 *Corinth.* 12. 14. *Colloss.* 1, 27, 28,
2 *Corinth*, 3. 6, *John* 15, 3, 4, 5, 6, 7.
4. 10. 14. and 7. 38, 39. 2 *Tim* 4.
Acts 2. 4.

But such as are brought up at Sc
and Colledges, and so made Ministers
the will of Man, who have not freely
ceived perfect gifts from God for per
ing of the Saints, but denies *Perfec*
and so denies the Ministers work, nei
do minister freely, but seek for gain

their Quarters, and will not preach without a price; who are not sanctified by the Word of God, but plead for a continuance in Sin while people walk upon the Earth: Such as Minister from the Letter, & not from the Spirit; who cannot preach except they have time to study, and so by their industry provide themselves, and are not provided of the Lord (such a Ministry is of Works, and not the Free Gift from God) such cannot profit people, but lead them captive in an empty and dead Form, *always hearing, but never able to come to the true knowledge of God*: such called Ministers we do deny, and turn from them, and testifie against them, as the holy men of God formerly did; read *Isaiah* 56,10,11. *Jer.* 5. 30, 31. *Mic.* 3. 11. 1 *Cor.* 1. 19, 20. 26, 27, 28, 29. and *chap.* 2. 10. 11. *Jer.* 23. 22. 30. 31, 32. *Isaiah* 56. 10. 11. *Phil.* 3. 18. 19. *Jude* 11. *John* 8. 24. 1 *John* 3. 8. *Jer.* 23. 15, 16, 17. 2 *Tim.* 3. 1, 2, 3, 4, 5, 6, 7, 8. *Ezek.* 34. *Hosea* 6. 9. *Matth.* 23. 1 *Tim.* 5. 6. 10, 11. 2 *Tim.* 3. 2 *Pet.* 2.

2. Such Magistrates who rule for God, who be men of Truth, *fearing God and hating Covetousness*: who execute true Justice

stice and Judgment in the Earth with
partiallity, not respecting the perso
the Rich, nor despising the persons of
Poor, but in Truth and Equity giving
every one his due and portion accor
to the Law of Equity; who neither
nor receive honour from men, but
the honour that comes from God one
who are a *terror to Evil-doers*, but *a pr*
to them that do well; such Magistrates
own, and in the Lord honour, *Exod.*
21. *Deut.* 16. 18.19.20. *John* 5.41.
Rom. 13.3.4.

But such Magistrates who be proud
lofty; who rule not for God, but for th
selves; who love the praise of men,
judge for gifts and rewards, and love
ney which is the root of all evil; who
spect the rich in their gay cloathing, a
the poor in vile raiment; who seek
receive honour of men (and if they
not honoured with that which they
for, *turns Judgment backward, that Eq*
cannot enter) such as be wrathfull and
licious cannot rule for God, such are
couragers of Vice and Wickedness,
turn their Sword backward against the
right and Innocent, who reprove sin

1 Tim. 6. 10.

he gate; such Magistrates we do deny and testifie against: for, *when the Wicked bear sale, the Righteous mourn*, and the Evil-doers rejoyce over them, and mock and reproach them, *Isa.* 2, 11, 12, *&c. Isa.* 1. 21. 23. *John* 6. 43. *Mic.* 3. 11. *Jam.* 2. 1, 12. 2, 3, 4, 9. *John* 5. 44. *Isa.* 59. 13, 14, 15. *Isa.* 29. 21. *Prov.* 29. 2.

Such as live in Pride and Pleasures, and follow ungodly Lusts, and wicked practices, deny God, though in words they may profess him; even so, all such as do evil, who follows Drunkenness, Oaths, Games, vain Sports and Pleasures, and such like ungodly actions, do deny, disgrace and greatly dishonour both Ministers and Magistrates, though in words they may own them, and bow the Hat and Knee, and give flattering Titles unto them; *Tit.* 1. 16. *Psalm* 15. *Hosea* 4. *James* 1. 25. *Job* 32. 21. 22.

To walk Soberly, Righteously, and doing Justly, according as the Grace of God which brings Salvation, doth teach and direct, is a sweet savour to the Lord, and a true owning, and in the Lord honouring, true Ministers and Magistrates, *Micah.* 6. 8.

8. *Tit.* 2. 11, 12. *Psal.* 51. 17. *Isa.* 57. 15. *Rom.* 13. 3.

But to walk loosly and prophanely, doing wicked and unjust actions, turning the Grace of God into Wantonness; Such are an ill savour to God, and denies and dishonours true Ministers and Magistrates. *James* 3. 14, 15, 16. *Jude* 4. *Isa.* 59. 3. *&c.*

True Honour doth not consist in bowing the Hat and Knee, and such like things (for that is the honour below, which men seek and receive one of another, which is in the unbelief,) but in the obedience of the Magistrates just Commands, who are a Terror to wickedness, but a Praise to them that do well: For the Law was not made for the Righteous, who fear God, and live uprightly; but for the Lawless, who are out of Gods Fear, who live wickedly, casting the Law of God behind their backs, *John* 5. 44. *Romans* 13. 3, 4. 1 *Tim.* 1. 8, 9, 10. *Psalm* 50. 16, 17.

Antinomians.

So this may certifie all whom this may come unto, that we do not deny Ministers nor Magistrates, who are made and ordained by God, but honour them in the Lord,

Lord; let our Lives and Converſations, and that of God in all your Conſciences judge; for if all were brought into our life, the Magiſtrate ſhould live at peace: and ſo as the eyes of your underſtandings come to be opened with true Light, you will ſee that thoſe who live ſoberly and righteouſly do own and honor Miniſters and Magiſtrates, though they cannot for conſcience take reſpect their perſons, nor give them flattering Titles, as *your Highneſs*, *your Lordſhip*, *your Worſhip*, and ſuch like, for ſuch belong to God: For Chriſt Jeſus ſaid, *I receive not honour from man:* and ſaith he, *How can you believe, that receive honour one of another, and ſeek not the honour that comes from God only? Gal.* 1. 11, 12. *Rom.* 13. 1. *Deut.* 16. 18, 19. *John* 1. 9. *Jam.* 2. 1, 2, 3, 4, 9. *John* 5. 44. *and* 5. 41.

Read with underſtanding, prove all things, hold faſt that which is good, 1 *Theſ.* 5. 21.

A. Parker.

To all that want Peace with God; T
Sheep every where not brought home
the thirsty breathing Soul, and to the S
though in Captivity among, and in
midst of all Professors; Greetings of L
Mercy, and Peace from God the Fat
the Living.

WHere the Bowels are not shut
nor the Heart darkened; & w
that doth not bear rule which stoppeth
ear, and closeth the eye; and where p
dice and Rebellion against the *Light*,
the wisdom of the flesh, through that k
ledge which puffeth up, hath not w
eaten up, devoured, got over, and wholl
vercome that tender Principle, which
moved in the heart, towards that *Being*
the living Substance, there may my wo
take entrance; and unto such who fe
which breaths to God, and who are
ling to be satisfied concerning the Liv

E

ruth of his Son, and who would receive
e Truth if they knew it, and do yet more
ire after the Power of God, then all
e temporal things that are seen; & who
e yet come no further than the *reading*
the Law, the Priests, Tythes, and that
ligion that makes nothing perfect: and
o are come no further then the outward
ptism, or *Shadow*, or *Figure*, or such
ings which are to be left behind, *Hebr.6.*
who are come no further than the *Sup-*
r, or the *Death*, and so not yet saved by
Life, nor drank of that which saveth,
d is to cleanse from all that which sepa-
eth from God; after whom, and the in-
nes of his Love immortal, whosoever
y desireth, and is willing to receive the
wer of his Life, and come into Covenant
h the Lord.

Such may lend me an ear a little, and
are them who may receive some bene-
hereby; for behold I write in plain
s of the things of God, my heart be-
enlarged with abundance of his Peace,
which there is good will towards men,
t you might come to draw near to the
rness, the testimony whereof is within
e Vail, which Vail is over the heart

2 *Cor.*

2 *Cor.* 3.15. and is not done away but you come to be in him, who is *given* f *Witneſs*, Iſaiah 55. 4. by believing in t Light, *John* 12. 36. and ſo to have t Witneſs in you, 1 *John* 5. 10. and yo be in it; and that you may come to pa cipate of Gods indwellings, and feel Oyl which will laſt for ever; therefo proceed thus:

How can I but look back a little, w an eye of pitty over thoſe, who yet where once I was when the Darkneſs over the Earth, and the cloud of Er compaſſed me as well as others; ſurel cannot now be unmindfull of them are yet *loſt*, as not to have compaſſion on the *Out-Caſts of Iſrael*, or to con from them theſe things of ſo great conc ment, but rather, as the Lord of my hath opened to me, I will reach forth hand towards the weak, & utter my v to the Priſoner of hope, and ſhew unto Meek in the Earth, how the inviſible G hath led his Seed, and is leading his Re nant through, and out of the variety things, unto the *One thing* it ſelf, fr whence the various Things, Gifts and M niſtrations do come.

No

Now, that which is chiefly in my heart to write, for the Seeds sake, is,

First, *Something concerning the Miniſtration of Moſes* (when he was upon the Earth.)

Secondly, *Concerning the Miniſtration of Chriſt* (whilſt he was upon Earth.)

Thirdly, and chiefly, *Concerning the Miniſtration of the Spirit.*

First, Concerning Moſes *Miniſtration, (when he was upon Earth) which was to laſt till* Shilo *came, or until the time of Reformation.*

AS concerning *Moſe's Miniſtration*, to wit, the *Law*, *Condemnation*, or *Death*, with the Prieſts Offering, and Worldly Sanctuary, and an outward Tabernacle, and daily Offerings for ſin, and Store-houſes for the Levites, Strangers, Fatherleſs and Widows, having the Ark of the Teſtimony within the Vail, and the Mercy-Seat covered, and the Golden Pot, and the People to ſeek the Law at the Prieſts mouth, whereby their knowledge preſerved, and many profit much there-

by ; and come day by day ; and year by year unto that which they esteem a place of Holy Worship, and Ordinances of God. And notwithstanding the Priests of *Moses* Law were made by the Law of God , yet that Priesthood changeth , and the Law changeth , and the very glory of all this passeth away ; for this did once seem glorious unto me , and many more which only discovered sin , though it made nothing perfect , and with much delight was the reading of the Law and the Prophets hearkened unto , and the daily Confession of Sin (but the Vail is over the heart whilst *Moses* is Preached) and Sacrifice Morning and Evening, with the long Prayers , which the Comers thereunto were not at all thereby made perfect , as pertaining to the Conscience ; though it had a Shadow of good things to come , yet the glory thereof comes to be done away. Then how much more will the very glory of the most glorious appearance of Christ that Ministry perish , and be done away which cometh short of this , and hath not so much as the image of this , which was but a Shaddow? O weak and beggerly things that are found among those Priests now

and

and their Followers, who come short of *Mose's* Ministry! for he directed them to Christ, the Substance, and so his Ministration comes to be done away, as Christ comes to be received: for *Moses* did not seek to uphold his Priests, or Law, or Tythes, or any thing else, when Christ should come, who is the end of the Law, but did write of him; and notwithstanding his Ministry and Priests, he said, *He that would not hearken unto him, should be cut off*; and said, *The Lord will raise up*, (mark the words) *raise up*; *The Lord shall raise up a Prophet*; and when the Prophet was come, he said, *I am the Light, and I am meek and low in heart*; and this is to be raised up which is meek; *for to them that sate in darkness, Light hath sprung up*: And the Soul that hearkneth not to the Prophet which *springs up* shall be cut off, for Truth *springeth up* out of the Earth, *and Christ is the Truth*; & he said, *I am the Light*, which is the horn of Salvation that God *raised up* to be a *Light* to lighten the *Gentiles*, and is the Salvation of *Israel*; and so the soul is to hearken to that which God raised up, and that ~~it is~~ which condemneth Sin (under it) who is like unto *Moses*, whose Ministry

niſtry *diſcovers Sin*, & ſo *Moſes* directed unto Chriſt) who puts away the ſin:) & *Paul* ſaid of the glory of *Moſe's* Miniſtration, that it was no glory, in reſpect of the glory of the Miniſtration of the Spirit; and the glorious Miniſtry of the Spirit was received, after he who had a body prepared, had ſuffered the crucifying of his body, and the Prophets ſearched diligently to ſee the glory that was to be after the Sufferings of Chriſt, 1 *Pet.* 10. 11.

But the thing intended, That *Moſes* when he was upon Earth, directed unto *Chriſt*, and gave commandment *that they ſhould hearken unto him* (who ſaid, *I am the Light*) *and this is one Tittle of the Law, that the Light be hearkened unto*, who is the end *of the Law*, and the *Subſtance*; and he that offendeth herein, is guilty of all; and this is that in which all the large Miniſtration of *Moſes* is included, that, *Chriſt the Light*, the *true Prophet* be *hearkened unto* & *obeyed*, that by *hearing* and *obeying* his voice (or the word in the heart) they might come from under the Law, and the Prieſts, and that which *waxeth old*, unto the *life* & *Obedience* of him who abides a *Prieſt for ever*, even the *Lord of that Glory*, which laſteth for evermore.

Se-

Secondly, *Concerning* CHRIST, *and his Miniſtration, (when he was upon Earth) and his Work which he finiſhed.*

AND when he cometh, which *Moſes* commandeth *to hearken unto*, even *Chriſt, the true Prophet, the Light of the World the Living Miniſter, the end of the Law*, who had a body prepared to do the Will of the Father, which was in him, the *Man* CHRIST JESUS, he ſaith, *Follow me*; and he took up his Croſs and paſſed through the *Death* and the *Vail*, and was being made perfect through Sufferings, obtained that glory which he had with the Father before he had a body, which body, was prepared to do the *Fathers Will*; whoſe Will was, that all men ſhould be ſaved; therefore *Chriſt* taſted death for every man, and roſe again for the Juſtification of thoſe that believe in him, who ſaid, *I am the Light*, and is ſate down at the right hand of God, who is a Spirit eternally in the Heavens, aſcended up out of the ſight of them which gazed after

that Body which is gone out of their sight, even he, *Christ*, the *Mistery*, hid from Ages and Generations, now made manifest *to destroy the works of the Devil*; being meek and low in heart, he saith, *Learn of me:* Then not of the Priests, nor any longer of *Moses*, for the Law is the *School-master to bring to Christ*; who being come, called one from the *Custom*, another from going *to bury the dead*, another from questioning and reasoning what this man, or another should do; that he might not stand looking out at others, but himself to follow the Light, saying, *Follow thou me.*

And those that followed him when he was upon Earth, saw *his Miracles*, and heard *his Parables*, and eat of the *outward Bread* and were *filled*, (though many now eat and are not filled) and they had a Body among them, and they came to the *Baptism* and the *Supper*, *but Christ himself baptized not:* and when he was upon the Earth, he said, *I go to the Father*, and *go to prepare a place for you*; and he said *Whither I go ye know*; and he said before *Follow me*; and *except a man deny himself and take up his Cross and follow me, he cannot be my Disciple*: and he said, *My Sheep*

my Voice, and they followed me: and he entred within the Vail, (and the Vail is over the heart) *and was made perfect through sufferings*, and is *sate down in the Majesty on high, glorified with God the Father; and the Father was in him*, even the fulness of God; *and that which may be known of God is manifest in thee*; and he said, *he had finished the work the Father gave him to do*, and so the Fathers will was accomplished and done, for which the body was prepared: he said, *Now glorifie me, Father, with the same glory which I had with thee from the beginning*; and he that spake in the body abideth for ever, who said, *A Body hast thou prepared me*, which Body being crucified, he took up *his Life again*, and then those that did know him three days before, knew him not: and he ascended, and a cloud received him out of the sight of certain men, who never found him unto this day, for he remaineth out of the sight of most that profess him, and as Lightning in the *Clouds of Heaven* doth he come again, and every eye shall see *him that condemneth sin*: and the Kingdom of Heaven *is within you*, and yet the *blind* cannot *see*, nor the *deaf hear*.

And this was he that *Moses* commanded to *hear*, who said, He that is *with you* shall be *in you*, and he that was *with* or *without*, was to go away; and that which was to be received *within*, he said should *abide with them for ever*, and the Spirit of Truth was to *lead into all Truth:* for, though the body was prepared to do Gods Will, yet they by it were not led into all Truth, but sometimes understood it not, though he spake *Spirit* and *Life*; and moreover, they were away, and some fled from the Truth; and *Peter* denied him that was the Truth: and so such as have got a profession of the truth *without them*, and not the Spirit *within* to lead *into all Truth*, such fly in the day of Tryal, from that Truth they profess; and some deny it rather then suffer with, or for it; and herein them called *Baptists* also have not come short; and some of them have bowed to the Beast; and so it is with many who profess Christ, and Truth *without them*, even as with those who understood not the *Parables*, neither could cast out the *unclean Spirits*; so that Christ was and is grieved, when he hath been so long *with*, and professed and followed *without*, and yet not come to that Faith which purifies

rifies the heart, whereby to cast out the unclean *within*, as thou mayst read in thy self.

And therefore Christ, when he was upon Earth, did often speak unto them, of what was yet to come; and I do seldom read, to take notice, that he did so often Preach and repeat any one thing unto them, as that of the Spirit to come, saying, that *it*, (mark, the Spirit,) *would lead into all Truth*; and seeing their weakness and unbelief, *Mark* 16. 14. He by the often repetition thereof, did (as it were) the more chiefly to engage their hearts to wait for, and seek after the incomes of that which should comfort them, and abide with them, when his Body was gone from them whither they could not come; and to this one thing doth he direct them in various expressions, as of his going to the Father, and coming again, and saith he, *I will pray the Father, and he shall give you another Comforter, even the Spirit of Truth, whom the World cannot receive, John* 14. 16. *And many things Jesus did, which if they should be all written, the World might not contain the Books, John* 21. 25. *And many things he spake unto them, Acts* 2. 40. And yet there was something to come to be

waited for, and after to be received, which was more then all this; for, saith he, *These things have I spoken unto you, being yet present with you; [but] the Comforter, &c.* Mark the word, *but*, intimateth something greater, or more then what was spoken to them, whilst he was with them; for, saith he, *He that is with you, shall be in you,* John 14. 17. And said, *but the Comforter, which is the Holy Spirit, whom the Father will send in my Name, he will teach you all things* (mark what that is that teacheth all things) *and brings all things to your remembrance whatsoever I have said,* (and so, that is within which bringeth the words of Spirit and Life to remembrance,) John 14. 25, 26. And having spoken of other things, he saith again, *But when the Comforter come, even the Spirit of Truth,* John 15. 26. *And if I go not away, the Comforter will not come, but if I depart I will send him unto you,* John 16. 7. *And I have many things to say unto you, but you cannot bear them now,* howbeit, *when he, the Spirit of Truth is come, he will guide you into all Truth,* John 16. 12. 13. Here it may be seen that they who followed *Christ without*, and not received the *Spirit within* could not bear what he had

ad to ſpeak unto them; and alſo, it may e ſeen that when the Spirit *was come*, it ould be better with them.

And much more might be mentioned, ow Chriſt foretold what was to come nd be received, and revealed in that day, *John.* 16. 23. When the Spirit ſhould be poured forth according to the Prophets; all which plainly declareth, and moſt evidently ſets forth, how Chriſt in his Miniſtry, when he was upon Earth, did moſt chiefly direct unto the Miniſtration of the Spirit of Truth, which was then yet to come; and that they might not run to teach others (as many do now) before they had received the Spirit of Truth *in themſelves*, by, and with that to be led into all Truth, but might receive the power of truth in themſelves, from the Life thereof, to convert others *into the ſame*; therefore ſaid he further, after he was riſen again, *But tarry ye in the City of Jeruſalem until you be endued with power from on high*, Mark 24. 4. ſo that though they had ſeen his body before, and had now ſeen him after his Reſurrection, yet that and all the reſt was not enough without the Power and the Spirit which was to come,

which

which they were to wait for. And so now men should tarry, wait, and stand still, to see the Salvation of God, and until they receive the Spirit, for it is the Spirit, (not the body) which searcheth all things & sheweth plainly of the Father.

And by this before written in short, I have a little endeavoured, to shew, unto the meek and single-hearted, that *Moses* when he was upon Earth, directed unto Christ; As in these words,

The Lord thy God will raise up unto thee a Prophet from the midst of thee, of thy Brethren, like unto me, unto him shall ye hearken, Deut. 18. 15.

And Christ when he was upon Earth, directed unto the Spirit which was to come, in like words, saying,

These things have I spoken unto you, being yet present with you, but the comforter, which is the holy Spirit, whom the Father will send in my Name, he shall teach you all things, John 14. 25. 26.

And then, what if I did write after the manner of men, and say, If *Moses* were now upon the Earth, and Christ in his own body upon the Earth, and *Moses* with all his Priests, Tythes and Offerings, and Religion,

ligion, which discovers Sin, but makes nothing perfect, which *Paul* profitted much in; If he, I say, should *command and exhort all people under his Ministry, to go to Christ and hear him?*

And if Christ were now upon Earth, & notwithstanding his outward Miracles, Circumcision, Baptism, Supper, & Death, yet he should *command and exhort all* ~~that~~ (that come through the Law or Ministration of *Moses* unto him) *to look, and tarry, and wait for another Comforter*, that they might receive the Spirit in them, and say unto them, that *that should teach them all things, and lead them into all Truth?*

Then whether or no people were to continue following *Moses Priests*, with their Tythes and long Prayers, and still be seeking the Law at their mouth, or *to come to Christ*, to seek the Gospel? for *Moses* himself did not say, that they should seek the Gospel at the Priests mouth: And then, when did the Priests ever preach the Gospel?

And then, whether those obey not *Moses*, who leave the Priests and come to Christ, the *Light?* and whether such when they are come to Christ, should alwayes be

be looking and following after his Bod
Miracles, Baptism, or Supper *without the*
or tarry and wait to receive the Spir
within them.

And then, which of these now shou
all people that profess Christ, be led by
these dayes, either *Moses*, or *the Pers*
Christ, or *the Spirit of Truth*? And, wh
ther such as have received, and are tr
indeed led by this Spirit of Truth,
know that to be their Teacher, and foll
it, and are ruled, governed, and gui
by it, according to the Command of
ses & *Christ*, do not hereby obey the c
mand of *Moses* and *Christ*, and fulfil t
Doctrine? And whether any other Pe
or Professors whatsoever do obey
Command of *Moses* and *Christ*, but o
such? And whether this be not a thin
great concernment to be known and le
ed by all who Profess Christianity?

But why then do People follow t
Priests of *England* any longer, which
contrary to *Moses*, and also to *Christ*,
have no Store-houses, but suffer the po
to want within and without, and t
Widow and the Stranger ready to peri
and moreover devour, and can ne
ha

ave enough of the Spoil of other mens oods?

And why do others dispute about, and alk of the Body so much, which they ne- saw nor knew? And is it not better to silent, and know God who dwells in People, and the Spirit of Truth, which requires in the inward parts, and to after God, even the Life in them- lves, because the Apostle said, they *were ed by his Life, being before reconciled by Death, Rom.* 5. 10. And until the Life me, there were many things which they re not saved from by the Body, for the dy was before the Death, and the Death ch reconciles was passed through, be- the Life was received again to save justifie.

And why then are People so much busi- about that which was before the Recon- iation (and so therein much short of Life) and for outward *Bread, Wine,* and *ter*; Are not these things which are n? And are not the things that are seen mporal?

But Christ, the true Prophet, being me, of whom *Moses* did write, who the end of the Law, and so the end of

that

that Miniſtry, whereby that is done aw
for the weakneſs and unprofitablen
thereof; and Chriſt coming after *John*,
whom *John* bare witneſs, that he was
fore, and greater, and came after hi
and Chriſt alſo having finiſhed that whi
he himſelf came to do; and like
ſo largely and often Exhorted to w
for *another Comforter, even the Spiri*
Truth.

Then what Miniſtration is it that n
ſtandeth and remaineth, which is accordi
both to *Moſes*, *Chriſt* and the holy *Sc*
ptures? and what Miniſtration is to be
pected or waited for, but the Miniſtrat
of the Spirit? And whether all they be
compaſſed about with a cloud of error, w
are upholding that Miniſtry of the L
(or a worſe) which Chriſt is the end
and the Apoſtles ſaid, *was done away*;
likewiſe ſuch as are upholding and keepi
up that which Chriſt ſaid *he had finiſhed*
And whether the upholding of ſuch thi
now, be not quite oppoſite, both to *Moſ*
Chriſt and *Scriptures?*

And being that *Moſes*, nor indeed
true Miniſters of the Law, *are not up*
Earth, neither that Body of Chriſt (whi

y the Professors was murthered at *Jeru-*
lem) visibly to be seen *upon Earth*; then
hat was it those have to folow, who have
ot received the *Spirit to be led by*? and if
ey will say, *they have the Writings of*
Moses and *the Word of Christ*; I say, if
hat be all, then they that forsook and
nied Christ had more than them;
or they had the words from his own
outh, which were *Spirit* and *Life*, and
e they understood not; (and then what
o those understand who have not so much
they had? (therefore after he had suf-
red, and rose again, he opened their un- b
erstandings.

And so, what is all their Religion
orth, who are not come to the Spirit?
nd whether *Moses* Ministration being
ded by Christ, and Christ also having c.
nished his work, are not all people in the ministra-
rst place, now to wait for the Spirit, and tion
o receive the Spirit by it, then to be led
nto all Truth; and so being first led into
he Truth, then in the same Truth to wor-
hip God in Spirit, who is a Spirit? And
hether there be now any true Worship,
anding which God accepteth but only
is? And whether this alone be not a-

greeable to *Moses*, *Christ* and *Scriptures*. And whether all other Worships now up-held, be not contrary to this true worship of God, and contrary to *Moses*, *Christ* and *Scriptures*, and indeed chiefly opposite to the Spirit of God, whereby he is grieved? And if so, whether all such Worship, Way, Practice, Performances, Duties, and Ordinances (so called) be not better left undone then performed, until Gods Spirit be received to guide therein? [redacted]

Thirdly, *Concerning the Ministration of the Spirit, which abideth for ever.*

Falsific. H. l. 3. 6

MOses and his Ministry were visible, and Christ in the form of a Servant (and so like unto *Moses*) was visible, and so were his Miracles, and that which is visible to the natural eye, the carnal mind can come to profess and contend about; but the blessed eye, which God openeth with the light, cometh to see the one done away, and the other finished by Christ, the Light and Life.

All visible ministration ceaseth contr. mat. fin.

And the Spirit is that which first moved, and yet moveth, and moved unto, and

led

led through the visible Ministration; and this Spirit is invisible, as it is written, *the invisible only wise God*, whom no eye of flesh hath seen, or can see; and this moving invisible Spirit of God which is without limit or end, is that which all people should be led unto, by all its outward visible appearances, ministrations and dispensations; and this Spirit was that which gave forth and ordained the Ministration of the Law, which was glorious in its time, though to be done away: but how much more glorious is the Ministration of that Spirit of Life it self, from which the Ministration of the Law came, which Spirit abideth for ever. And the *second Adam is made a quickning Spirit*, and the Spirit, which is the Word, *was with God*, and *was God*, before the body of flesh was made; and that Spirit abideth for ever, as is heard out of the Law; *He shall abide for ever*, and this is that which ever liveth to intercede. *See p. 111.*

And this for ever blessed invisible Spirit was before time, and is to be when time shall be no more, and is without limit, and eternal lively Substance, giving life from it self, and

secretly covering it self from the carnal part of man, not seen nor understood, but by such as by its secret motions come to be led to see through that which shadows it forth, and by the Image, form, shadow or figre, to discern the Substance, which is the Life, where immortality dwelleth: for in the most inner and secret of all is the Life of all, being covered over with that in which it lies; through which it breaking forth in any discovery it self, is that whereby the beholders may be drawn through the discovery unto it self which in the discovery broke forth; for the discovery was still too short of that from which it came, and that which was discovered first in any shadow, form, or image, was not to be idolized nor set up, for the very thing or substance of Life, from whence it proceeded; herein hath been much mistake, by such as came not by that, which opened in the visible to that from whence it came, in that to have their understandings opened, and thereby to be made sensible of that which is eternal, by which be brought in, where its indwellings abide for ever, whose breaking forth in the visible (which was to draw to that invisible) refreshed the soul invisibly, in an unexpected manner and time; but being (after) sought for in the

visible

visibles (and not in the eternal) withdraws it self out of the visibles, and out of the sight and reach of that which seeks it there, that thereby that which is to live for ever with it, may come through all that which it appeared in, into the very thing and invisible Substance it self, which is the Life of all, and the true Center of the living Motion which moveth of it self, and gave forth all things good, as they proceed from it, by vertue of its gradual, and various motions; and this being come, opens it self in them that find it, and live therein; and this maketh Darkness Light before the People whose dwelling is with God, and the crooked comes to be made streight by the thing it self, and dark sayings of old come to be opened, and secret thing revealed.

But to write more plain for the sake of the weak, of this glorious indwelling Spirit, which in the fulness of time cometh forth in flesh, laying hold of the Seed of Abraham, the most glorious Appearance that ever was; being thus appeared, was the express Image of God, who dwelleth in his People, whose bodies are flesh and earthly tabernacles; but by the operation of the *sanctifying cleansing Spirit*, which the

Father leadeth, are made it habitation of God, and Coheirs with Christ, Members of his Body, Flesh and Bone which Spirit quickneth to God, and he thus received and obeyed, is safe to for ever, though the shadowings for it be done away; and this Eternal, never endeth, but abideth with such ever, and the Ministration of it is Life self to the Soul, and more to be and desired, than all that ever was seen fore it.

And as the Lord took of that Sp which was upon *Moses*, and put it u his Brethren the Elders of *Israel*, whe they might rule and judge with him Falsif. saith Christ. *The Father shall take of and give it unto you*, even of that Spirit Love, Life, Power, Valour, and Virt which was upon and in him (that was unto *Moses*) is ministred into, and put on such as are truly his Brethren Friends, whereby, with him, they (gifted, sanctified and qualified) judge World; *for all Judgment is committed the Son*, and of that which the Son (and is committed to him) doth the ther give unto his Members, and so fr

Chri

Christ the Head they come to receive power over the World, and its Way, Worship, and Fashions, and over unclean spirits. And that is an unclean spirit which will lead into any sin, and it is an unclean spirit in which sin standeth, and which pleadeth for the continuance, and upholding of that which is unclean; and that is of the world, which the Saints judge.

And as those Elders of *Israel* (who were of the Church in the Wilderness) were not made fit *to Judge or Rule in outward matters* by all the writings and words of the Law (though received by disposition of Angels) until the Lord himself took of that Spirit which was upon *Moses* and put upon them.

So those that profess to be Elders in the Church now, or any other person whatsoever, are much less made fit to *Rule or Judge in spiritual matters*, by all the reading and professing *Moses* Writings, and Christs Words, and the rest of the Holy Scriptures (though they were given by the inspiration of God) until the Lord take of that Spirit which was upon, and in Christ, (who is like unto *Moses*) and give unto, and pour it upon, and minister it *in* unto

them. And this is done in Gods way (which is secret) and time (which is in his own hand) to those whom he accounteth worthy thus to honour, and who truly wait for it, as a wayfering man for a resting place, and as a Captive for deliverance.

And though Christ (after his Resurrection) said, *All Power in Heaven and Earth is given unto me, Go ye therefore and teach*; yet they were to tarry until they had the power in themselves; and when that was come which they were to tarry for and wait for, then with that they went and so taught the Nations, from the sensible feeling of that which taught them how to teach, and all things else; when the full Spirit and Power was upon them, which was before committed unto him; and by the coming forth of it from him into them and filling them therewith, was to them in that work of the Ministry most effectual: like as the Vertue going forth from Christ healed the Woman; so the Power and Vertue of the holy Spirit, coming forth from Christ, being sent of the Father, and received by the Disciples (who with much desire waited for that) impowered them to do that which before they were commanded

to do, after they were endued with Power (or had the Power in them) and so what they were commanded to do, they were to wait to receive Power in themselves from God to perform; and Christ did intend to give them power to do that which he commanded: And as he commanded them to go and teach, he also required them to tarry (and so not to go) until they had received so to do; and so it was the Power of the holy Ghost in them, which made them Ministers, and these were and such are, truly Ordained Ministers: And after they had received Power from on high, even the Spirit (or Life) of Truth, and were filled therewith, and so had it in them, then they went to do that which was commanded them, then they went to teach Nations, and converted thousands, and turned sinners, and brought souls to God, and then they were called *Christians*, and then were People brought to be of the True Church which Christ buildeth, upon that which flesh and blood revealeth not.

And this is the entrance into the Church in God, 2 *Thes.* 1. 1. *The receiving of the Spirit,*

Spirit, and in this God is Worshipped and not else, for this hath excluded other Worship, and these only are true Worshippers, who come in thru the door, which is Christ, the Light Spirit of Truth, sent into the heart from God.

And if all the prudent, learned Divines (so called) in *Europe*, or all, or any of the wisest Orthodox men (so called) in any other quarter of the whole World, can prove (by the Scriptures of the Old and New Testament) any other true Worship of God (who is a Spirit) now extant among men, and to be performed (especially among them called Christians) with acceptance to God, but only that which the Spirit of Truth leadeth such unto as receive it, then let them bring it forth that we may see it, and prove it by plain undeniable truth of Scripture; or otherwise, I shall look upon their proofs, words, ways, actions, practises, performances, duties, and several Worships, as things of no value.

Or if there be any other entrance into the true Worship of God then this Spirit that God sendeth for the Light which leadeth to it) or if there be any other Wor-

ship

ip which God doth, or will accept to be
ter this, spoken or prophesied of in the
criptures of Truth, whereby this shall
er be done away, or ended, from being
e true, only, and alone Worship of God,
hilst men have a being upon Earth, then
et the wisest of the Sons of men bring it
rth, and produce their strong Reasons
erein, that we may plead together, and
at the entrance into, and the true Wor-
ip it self of the only true invisible God,
ay be declared all over the World, for
e satisfaction of every tender-heart, con-
rning this.

For this I am satisfied in, that Christ
us (who is the end of the Law, and who
ished his work, when he was upon the
arth) is made a quickning Spirit, and is
e Way and Truth of Life, which bring-
th into the Worship of God, and he is
e beginning and the end, and he leadeth
to the beginning of Gods Worship, and
e is the end and the Rest of all the Faith-
ll, in whom all the Promises are *Yea and*
men; and without him all is as nothing,
nd all that comes before him are Thieves
nd Robbers, and he it is that abideth a
riest for ever, and his Spirit of Truth is

it

it which all People and Professors whatsoever should first wait to receive, there to be led into the true spiritual Worship which alone God accepteth; lest they build their worship and building fall together in a day when there is none to deliver.

And then thus I *query*; If Christs own dear Disciples, who had forsook all and followed him, (not *Priests* or *Papists*) did not come to receive this *Spirit*, by hearing all the words which he spoke unto them, but by waiting after the words were ended; Then, whether those that have not forsaken all (nor so much as the World's fashions) do now come to receive the Spirit by reading, hearing or professing the same words of Christ, now written, or any other part of the Scriptures?

Or, whether a Proud man hath received this Spirit, or a Lyar, or Profane Person, or any Wise or Prudent Man whatsoever by any means or way of his? And whether any such ever did, have, or can, or may by any industry, or other way of means, attain to this Spirit which leadeth in the true worship of God, but as it is freely given forth from God? and then whether all people are not to be led by that Spirit which

which God freely giveth) into the Wor-
ship of God; because Christ said, *the Spi-*
rit should lead; which indeed doth lead in-
to all Truth, and nothing else doth so?
And they that have not received this from
God to lead them, are not yet come to be
led by that which the Sons and Children
of God were, and are led by.

And the Ministration of the Spirit,
which all are now to be taught by, is in-
wardly to be known, in the neareſt, ſecret
inviſible manner, and is more out of the
reach, comprehenſion, and reach of mans
wiſdom then any other Miniſtration; and
is given forth from the clear Fountain
it ſelf, unto the ſoul-ſatisfaction of man,
when he is come to the end of words; or
having heard much, or all the words that
can be ſpoken of it, remaineth unſatisfied,
in a reſtleſs longing deſire, to find, receive,
feel and enjoy the thing it ſelf, which the
words declare of; and that which ſatiſfi-
eth the true thirſting-Soul, comes clearly
from God, to the refreſhing of the inward
parts of man, and filling of the empty,
barren, hungry ſpirit, which cannot be ſa-
tisfied without Gods in-dwellings; and
thus the Diſciples were led along, and at
laſt

last, in a foolish way to the great Profe
fors, they waited among them in Jeru
lem, and the Lord had regard unto the
and sent his own Spirit unto them, and the
they were filled with the Holy Ghost.

And the secret invisible hand of God
whose Power was and is felt in my hea
having out of the sight of flesh and blo
in the hidden counsel of his secret W
led me by the vertue of the operation
drawings thereof, through those thi
which thereby I come to leave behin
and to receive and feel that which
goeth before, and is my Leader, in wh
Covenant of Life Eternal, my soul is
satisfied, and so by good experience
the Lords leadings, and from an exp
mental knowledge, sensible feeling,
present enjoyment of the incomes of
Spirit of Truth and Life, which fil
the inward parts with the Holiness of
self, and giveth power to do the thi
required before of God, even from
right and good understanding thereof,
this written; That where it meets w
the like condition in a weary Traveller,
may answer its own, and be helpful to
weak and feeble; that such may not g
on

preſſing forwards, nor faint in their travel, though many Mountains, on which they did nouriſh themſelves for a time will not yeeld them Bread now; yet that they may with me, and the reſt of the Followers and Friends of Chriſt (paſt and preſent) always continue following the Spirit as it leads, until the inward man be filled therewith, and ſo power and ſtrength from God come to be known, and received in every particular.

For thus it is with Chriſts Followers that they are not ſatisfied until they are filled with that which they have heard of, their ſouls thirſted after; and ſo it was with them then, and they were filled with what they wanted before; and then, out of that which they were filled with they went forth; and ſo they did teach the Nations, and brought People under the power of God, and baptized them into the Faith, and dipt them into the Name of the Father, and brought them under that which ſaveth from Sin, and plunged them into the Holy Spirit; and as they teach'd and did this, baptizing as they did teach, and plunging them (as their doctrine went forth) into that which waſheth and purifieth

eth the conſcience from the filth and guilt of Sin, of which the outward Baptiſm was a figure of this which ſaveth; and ſo their Doctrine was from an inward Life, and proceeded from that which was inviſible; and ſo reached to that which wanted life in the Hearers, and ſo brought up the Power of God over them, and them under it, and into it; for the Word is [*Into*] and they were to bring people *into* the Name, (not Water) and they were to bring or Baptize them *into* the Name, *as* they did Teach, Go ye and teach, *Baptizing* &c. Baptizing is in the *Preſent Tenſe*, which they did teach; and here, the ſpiritual and inward Baptiſm goes along with the Preaching of the Word of Life, which is inward, and brings Man into an inward enjoyment of God, being baptized *into* his Name, which is a Strong Tower, which preſerveth from the power of the Devil, and we all who are brought into this, and are come in here, are all by one Spirit baptized into one Body, and ſo worſhip God in the Spirit, having the heart ſprinkled from an evil Conſcience, by the waſhing of Regeneration in the Miniſtration of the Goſpel of Peace, whereby there is a drawing

ing nigh to God, (being brought into his Name) and a free acceſs to the Throne of that Grace, which ſaveth from and out of all filthineſs of fleſh and ſpirit.

Humphrey Smith.

The Diſcovery of mans return to his firſt Eſtate, by the Operation of the Power of God in the great work of regeneration.

ALL Men and Women, behold, and ſee in what eſtate you were created. *And God ſaid, Let us make Man in our Image; God created Man in his own Image, in the Image of God created he him, male and female created he them.*

And the Lord took Man, and put him in the Garden of Eden, to dreſs, and keep it. And the Lord God commanded the Man, ſaying, Of every

very Tree in the Garden thou mayst freely eat, but of the Tree of Knowledge of good and evil thou shalt not eat of it: for in the day thou eatest thereof thou shalt surely dye the death.

The Serpent was more subtile than any beast of the Field which the Lord God had made; he said unto the Woman, Ye shall not surely dye: for God doth know that in the day you eat thereof, your eyes shall be opened, and ye shall be as God, knowing good and evil.

And when the Woman saw the Tree was good for food, and that it was pleasant unto the eyes, and a tree to be desired to make one wise, she took the fruit thereof, and did eat, and gave also to her husband with her, and he did eat.

And the eyes of them both were opened, and they knew that they were naked, and they sewed Fig-leaves together, and made them Aprons.

And they heard the voice of the Lord God walking in the Garden in the cool of the day, and Adam and his Wife hid themselves from the presence of the Lord among the Trees of the Garden: and the Lord-God called unto Adam, and said unto him, Where art thou?

And he said, I heard thy Voice in the Garden, and was afraid; and because I was naked I hid my self: and he said, Who told thee

that thou wast naked? hast thou eaten of the Tree whereof that I commanded thee that thou shouldst not eat? And the Man said, The Woman whom thou gavest to be with me, she gave me of the Tree, and I did eat.

And the Lord God said unto the Woman, What is this that thou hast done? The Woman said, The Serpent beguiled me, and I did eat.

And the Lord God said unto the Serpent, Because thou hast done this, thou art cursed above all Cattel, and above every Beast of the field and upon thy belly shalt thou go, and dust shalt thou eat all the dayes of thy life.

And I will put enmity betwixt thee and the Woman, and betwixt thy seed and her Seed; it shall bruise thy head, and thou shalt bruise his heel.

And the Lord God said, Behold this Man is become as one of us, to know good and evil: and now lest he puts forth his hand, & take also of the tree of life, & eat, and live for ever. Therefore the Lord God sent him forth from the Garden of Eden, to till the Ground from whence he was taken, & he drove out the man, & placed at the East of the Garden of Eden cherubims, & a flaming Sword, which turned every way, to keep the way of the Tree of Life.

Every Man and Woman, behold and see how you ~~are~~ were fallen from the estate and condition you ~~are~~ were created in; you were Created in the Image of God, to delight alone in him, but you are fallen in obeying the Counsel of the Serpent, and are driven out of the Presence of God into the Earth, and there your minds are feeding upon the dust of the Earth, created objects which will perish: some delight in Father and Mother, some in Wife and Children, some in House and Land, some in Money and Gold, some in Meat and Drinks, some in Raiment what they shall put on, some in Lusts and Pleasures, in Wantonness, in vain idle Communication, foolish Jesting and Laughter, which is madness and Folly; and some in Honour and Preferment in this World, where in their hearts are lifted up in Pride and Exaltation above others whom they have Power over, not considering how you are driven out from the Presence of the Lord wherein you were placed in the begining and some there are that feed upon the letter of the Scripture, which is death, comprehending God and Christ in their wisdom from what the Saints of the most high object that will perish, to follow a strict God by is death.

God have ſpoken forth from the Life they injoyed in Chriſt Jeſus, which was in them the hope of their glory; & man in his ſerpentine wiſdom ſteals the Saints words into his underſtanding, and never knew the Life and Power thereof in himſelf, and ſo ſpeaks a divination of his own brain, a riddle to his own heart; and while he ſpeaks to others, himſelf is caſt-away.

Every man and woman in particular, deal juſtly with your hearts, & ſee where your hearts are, and what they delight in, for in ſome of theſe created objects you delight in, and feed upon, if you cannot witneſs your change by the Eternal and Powerful word of Truth; for into the Earth you are driven from the preſence of God, and theſe are the fruits which ſpring out of the Earth which are in your hearts, Self-love, Pride, Covetouſneſs, Anger, Revenge, Haſtineſs, Frowardneſs, Backbiting, Hard-heartedneſs, Cruelty and Oppreſſion, Luſt and Uncleanneſs, Drunkenneſs, Impaciency and Unbelief, and you are fenced out, [illegible] coming to the Tree of Life, with [illegible] and the flaming Sword [illegible] every way to keep the Tree of Life. So every one ſee what

m.) what you can witness of your return again unto God from whence you are separated by the disobedience & evil of your hearts, and see what is the ground of the hope of your ~~callings~~ calling, and by what power you are acted in your obedience unto God, whether by the power of the first *Adam*, or by the power of the Second: for if thou, upon the convincement of the evil of thy ways, dost not wait in the Light which is in the conscience, that convinceth thee of the evil of thy doings, for Power from the Lord to guide thee forth of the evil, which the Light discovers, which would guide thee into the Kingdom of God, but thou runnest out into the Wisdom of the first *Adam*, to seek the Kingdom of God in outward forms and observations, according as thou comprehendest of the Saints practices, and thou imitatest their practices in thy wisdom, and though thou walk never so strictly in these outward forms, thou art alive in the first *Adam*, sewing fig leaves together to cover thy nakedness, a piece of new cloth in an old garment, thou art putting new wine into old Bottles, and art building up a Tower to get up to God in thy Heathenish and Babylonish

Wisdom, and confusion will come upon thee; In the day when the Lord comes to look for fruit, thou wilt be found a fruitless Tree that cumbers the Ground; *Cain*, with his offering up Sacrifice unto God in thy first nature; *Esau*, seeking the birthright with tears, who shall never find it, and all the fruit that is raised in thee is from *Hagar* the Bond-woman, and thou hast thy end for thy self in all that thou dost, which is thy hire, which thou expectest in the end, life, for thy labour and obedience; and thou regardest not the Glory of the Lord, and his fear is not before thine eyes: Therefore every man and woman, deal justly with your own hearts, under what name or title soever thou art, whether thou be a Teacher of others, or a Professor of what thou comprehendest to be truth from the Testimony the Saints gave forth, from the Life and Power of Christ that was in them, and thou expectest Life in thy outward Forms and Observations, and mindest not to be guided by the Light, which is of Christ, in thy own conscience; which Light guided the Saints that gave forth the Scriptures: and while thou disobeyest that Light, profess what

thou wilt, thou art in the fall, *first Adam* is yet alive in thee; *Cain* is not yet banished, nor *Esau* reprobated, nor the Bondwoman and her Son cast out; which are all figures and types of the first nature, which is yet alive in thee, and thy will is thy guide, and thy heart is in the Earth, notwithstanding all thy profession, and thou art a painted beast, made drunk with the wine of the wrath of the Whore, which is thy Wisdom, which comprehends that which thou never didst know manifest in it self, and sits deckt a well-favoured Harlot, above the Cross of Christ; thou wilt be found a Thief and a Robber, who comes not in by the door, Jesus Christ, but climes up some other way: and thus far went the Scribes and Pharisees, and the young man, who had kept the Commandments from his youth, but when he should have sold all for Christ, he went away sorrowful: And thus far went *Paul* when he persecuted Jesus Christ, according to the Law he walked blameless; and all thy strict walking to get life in observation according to the Letter, is striving again to get to the Tree of Life by thy own power, who are fenced out with Cherubims an

m.

and a flaming Sword, which turns every way to keep the Tree of Life; And if thou never saweſt thy ſelf fenced out from the preſence of God, notwithſtanding all thy righteouſneſs in obſervations, thou art not come ſo near God as to ſee the flaming Sword which is placed to meet thee in every way thou turneſt to get life in thy own power, and to cut thee down and kill thee, that Chriſt may be thy life, thou art alive in the *firſt Adam*, and art in the death, for Death reigns over all from *Adam to Moſes*, and *Moſes* is until the *Prophets*, and the *Prophets* till *John*, and *John* until *Chriſt*; and if thou canſt not witneſs that thou art come to *Moſes*, profeſs what thou wilt, thou haſt not ſet thy face towards God, nor one ſtep in the ſtrait and narrow way to Eternal Life, but art going the broad way to deſtruction, whatever thou be, whether a Teacher of others, or a Profeſſor of what thou comprehendeſt to be Truth from the Letter of the Scripture, under what form, name, or title ſoever thou be, thou art a dead man, and a dead woman, and the wrath of God abides on thee, though thou ſee it not; *Rom.* 7. 9. there *Paul* witneſſeth, ſaying, *I was alive with-*

out

out the Law once, but when the Commandment came, sin revived, and I dyed.

Friends, every one in particular, deal justly with your hearts, see what you can witness of your death with Christ by the powerful Word of Truth, which enlightens the Conscience, and condems sin in the flesh: for every one would ascend with Christ to be partakers of the Life and glory with him, but he becomes a stumbling-stone, to be Baptized with him unto his Sufferings and Death, to descend with him into Hell; and this thou must witness before ever thou come to sit with him in Heavenly places; for it is they, and they alone that shall reign with him, who suffer with him; and they that are dead with him shall live with him: It is the dead that hear the Voice of the Son of God, and they that hear shall live. Arise thou that sleepest in the dust of the Earth, securely in thy serpentine wisdom, thy mind feeding upon the dust of the Earth, created objects which will perish; Arise, stand up to Judgement, that Christ may give thee Life. *This is required of thee, O man, To do Justly, love Mercy, and to walk Humbly with thy God.* Examine thy heart, and deal

Mica. 6. 8.

justly

justly with thy own Soul: There is a Light in thy Conscience, which Light is of Christ; minding, it will let thee see the Mystery of Iniquity, that lodgeth in thy heart, which is deceitful and desperately wicked; and this Light in thy Conscience, which discovers unto thee the evil of thy heart, is of the eternal Word of God, and was from the beginning, according as it is written in the outward Testimony of the Truth.

In the beginning was the Word, and the Word was with God, and the Word is God, and the same was in the beginning with God; all things were made by him, and without him was not any thing made that was made; in him was Life, and the Life was the Light of men. And the Light shineth in darkness, and the darkness comprehendeth it not. Every one arise out of your earthly wisdom, and mind the Light in thy Conscience, and wait on the Power of the Lord in it, and it will bring thee to Judgement before the Throne of the Lamb, where the righteous Law will be opened in thy heart, that will cry through thy earthly heart for Righteousness and Judgement, and the Book will be opened in thee, where thou

thou ſhalt ſee all written that thou haſt done in the body, & ſhalt give an account for every idle word, and receive thy reward for what thou haſt done, and thy reward is wrath and Condemnation, which will paſs upon thee from the preſence of the Lamb, for thy diſobedience and breaking of the righteous Law, which muſt be fulfilled; and what way ſoever thou turneſt to get life in outward forms and obſervations, the flaming Sword, which is the righteous Law, that goes out of the mouth of the Lamb, 'twill turn every way, and meet thee, and cut thee down, and caſt thee into Hell, where there is weeping and wailing for want of the preſence of God, and thou canſt do nothing to pacify the Wrath of God which is gone out againſt thee. Now wouldſt thou hide thy ſelf as *Adam* did, when he appears in thy heart, thy fig-leav'd garment of prayers, tears, forms, outward obſervations according to thy comprehenſion of the Letter, will not cover thy nakedneſs; it ſerved to cover thy nakedneſs from the ſight of men, but now when the Lord appears in thy heart, thou canſt not ſtand before him: Now comes *Cain* in thee to be

driven

driven from the Face of God, to be a Fugitive and a Vagabond in the Earth, notwithstanding all his Sacrifices; and *Esau* in thee reprobated, never to have the blessing, though he seek it with tears; and the Bond-woman and her son cast out, and the first *Adam* now slain with the sharp Sword that goeth out of the mouth of the Lamb, and art made to give up thy soul to God, whose it is, to do with thee what he will; if he destroy thee for ever, he may; and if he save thee from eternal death, it is his free Love. Now art thou baptized with Christ into his Sufferings and Death, where thou liest sealed down under the Eternal Judgment of God, and there perishest for ever, for any power or help thou hast in thy self; and this is the Administration of *Moses*, where thou liest condemned for ever under the righteous Law, without any help or hope, until the Administration of the Prophets, that prophesie of a Christ that hath satisfied the righteous Law of God for thee, who art lost and condemned under the power of the Law of *Moses*: And now there is a secret hope raised up in thy Soul, and thou lookest up from under the condemning

power

power of *Moses* for a Saviour: And the Prophets are until *John*, and of all that were born of Women there was not one greater then *John*, for he is a burning and shining Light that lets thee see the filthiness of thy heart; and the Law shines in its purity to condemn the Earthly man in thee, but he strengthens the hope in thee that was raised up by the Prophets, to see the beauty and excellency of Jesus Christ, which ravishes thy lost condemned Soul, that thou art willing to sell all for him, the Scripture now being fulfilled in thee who witnesseth this from the days of *John* even until now; *The Kingdom of God suffereth violence, and the violent take it by force:* now is every Mountain and Hill laid low in thee, and crooked wayes made straight, and the rough way in thee made smooth, and thou waitest in the Wilderness and lost condition of thy self, for the Salvation of God, to be manifest to thee in Jesus Christ; and in the appointed time of the Father, the Son of Man comes to thy soul as a thief in the night, as the lightning from the East to the West so is his appearance in thee, and causeth thy dead soul to hear his voice, which witnesseth

nesseth to it eternal life freely through his own blood; and thy soul hears his voice, and by the Word of his Power is made to live, and is sealed up by the Holy Spirit of Promise, the Spirit of God bearing witness with thy spirit that thou art his child: Now comest thou to witness the second *Adam* to be a quickening Spirit, and *Isaac* the promised Seed to be Heir for ever: And that *the wages of Sin is death, but the Gift of God is Eternal Life*: And *that by Grace thou art saved, through Faith in the Lord Jesus; not of works, lest any should boast:* and he that hath Hope in him purifieth himself as he is pure; and the Love of Christ constrains thee now, who can witness this work of Regeneration manifest in thee, to follow him *whithersoever* he goes; no more to obey him for life as thou didst, when thou wast without, seeking him in Forms and Observations, but now the love and life thou enjoyest in Christ Jesus constrains thee to deny thy self, and take up thy Cross daily and follow him. Now art thou come into the beginning to live in the Lord, guided by the powerful word of Faith, the Light that shines in thy heart, which is the Light of the City, *New Jerusalem*,

rusalem, to whom thou art come to worship the Father in Spirit and Truth; and all that are come to walk in the Light of the City, *New Jerusalem*, are the true *Israel* of God, that are taught of God, to whom the New and Everlasting Covenant is made according to the Promise of the Lord; *This is the Covenant I will make with the House of* Israel *and with the House of* Judah, *after those days saith the Lord; I will put my Law in their inward parts, and write it in their hearts; and I will be to them a God, and they shall be to me a People. And they shall teach no more every man his Neighbour, nor every man his Brother, saying, Know the Lord, for they shall all know me from the least of them to the greatest of them. I will be merciful unto their unrighteousness, and their Sins and their Iniquities will I remember no more. And in this City there is no need of the Sun, neither of the Moon to shine in it,* which are borrowed lights, outward dispensations, and teachings of men; *for the glory of the Lord God doth lighten it, and the Lamb is the Light thereof. And the Nations of them that are saved shall walk in the Light of it; and the Kings of the Earth bring their glory and honour unto it; and*

there

there shall in no wise enter into it any thing that defileth, neither whatsoever worketh abomination, or maketh a lie; but they ever which are written in the Lambs Book of Life: And the gates of it shall not be shut at all by day, for there shall be no night there, for the Lord God giveth them Light, and they shall reign for ever and ever.

Hallelujah to the Highest.

To all revolted Souls who have departed from the Councel of the Lord, and are made drunk with the Wine of the wrath of Fornication of the Whore, bewitched with the Mother of Witch-craft, to return into spiritual Sodom *and* Egypt, *where our Lord is Crucified.*

WHoever thou art in whom the righteous Law of God, Jesus Christ, the Light, in thee hath cryed through thy Earthly heart for Righteousness and Judgement, and there thou didst find and arraigned before the Throne of the

Lamb, where the Book was opened in thee, and written therein all the deeds thou haſt done in the body, and the Sentence of Wrath and Judgement paſſed out of the mouth of the Lamb on thee for every idle word, and all that thou haſt done; and in this thy condemned eſtate, thou rann'ſt to and fro to hide thee from the Wrath of the Lamb, in reforming thy ways, and ſtrictly obſerving that thou waſt convinced of to be the Will of God; but what way ſoever thou turnedſt in thy obedience towards God, to get life, thither the flaming Sword turned that proceeded out of the mouth of the Lamb, and cut thee down, and caſt thee into Hell where thou layeſt weeping and wailing under the Wrath of God ſealed down under his eternal Judgment for evermore for any help or power thou hadſt in thyſelf, until Jeſus Chriſt manifeſted eternal Love and Mercy freely to thy poor loſt condemned ſoul, and raiſed thee up to a lively hope, and ſealed thee up in the Covenant of Life with his own blood. Now after the Witneſſes have ſealed up their Teſtimony, the Beaſt which is thy wife that aſcends out of the bottomleſs Pit

thy deceived heart, which is deceitfull and desperately wicked, hath made war against the Witnesses, Christ in thee, and slain them, and they lie dead in the spiritual City of *Sodom* and *Egypt*, where our Lord is crucified; and thou art made drunk with the Wine of the Wrath of the Fornication of the Whore, and bewitched with her Witchcrafts, who now tells thee, Whom he loves he loves to the end, and To the pure all things are pure; thou art no more under the Law but under Grace, and all things are alike; that when thou disobeyest the pure Law, which once had power over thee, and yet witnesseth against thee secretly, crying in thy heart, the thy liberty, but not as an occasion to the flesh, that regardest not the Counsel of the Lord, but hearkens to the Mother of Harlots in thee, and causeth thee to wrest the Scriptures to thy own destruction, and tells thee, the Law hath no power over thee, that thou art under Grace, it is but the Law in thy Members, that wars against the Law in thy mind, the acting of the humanity which acts in its place, that the Grace of God may appear more gloriously; God sees no sin in thee, for it is

the things of the last days are fulfild.

no more thou, but sin that dwells in thee, and the former misery thou wast in under the Wrath of God, for the disobeying of the Righteous Law, thou now treadest under thy feet, and lies slain in spiritual *Sodom* and *Egypt* in thy heart, yet not put in grave, but lies in thy sight, and lets thee see the evil of thy doings, and vexes and torments thy earthly and carnal heart in the midst of all thy joy: but the Who in thee, tells thee, that the former troub thou wast in, it was through the ign rance of God, but now thou art grow up to a higher stature in Christ, to see thing but Love in whatsoever thou do and now thou knowst nothing but to and to drink, and be merry, *for the Ch dren of the Bride-Chamber cannot mo while the Bridegroom is with them*; t was thou didst mourn, but it was when Bridegroom was not with thee; but n the Winter is past, and Summer com and singing of Birds is heard in thy Lan and now wash thy face, and anoint th head with Oyl, that thou appear no mo before men, as thou didst when thou w a Pharisee: Now to be a Friend to P licans and Sinners, and become all to

th

that thou mayeſt win ſome, and whatever thou doſt, it is God that acts thee, for thou art not ſtronger then he to reſiſt him; and if he would have it otherways, how couldſt thou hinder it? ſo it is as it muſt be, and it cannot be otherwiſe. Thus the ſubtil Serpent winds into the mind of man, and cauſes him to wreſt the Scriptures to his own deſtruction, to draw back into perdition.

Wo, wo unto thee thou backſlider in heart, who chargeſt God, who is Purity it ſelf, to be the Author of Sin, and the Actor of thee in all thy filthy and unrighteous walking, and haſt turned the Grace of God into wantonneſs, and takeſt liberty to ſin, becauſe Grace abounds, and takeſt the coming of Chriſt (who came to fulfil the Law) to deſtroy it, through the evil of thy heart, that when the righteous Law cryes in thee for purity, and condemns thee for thy unrighteous walking, then thou flieſt to thee free grace in Chriſt, to ſave thee from the power of the Law; but thou ſhalt find the Law hath power over the fleſhly man as long as he lives, and the fleſhly man that now guides thee, is under the Law, until it be deſtroyed

through Faith in Jesus Christ; *For he came not to destroy the Law, but to fulfil it*, and the Saints witness it, though thou wrest the words of *Paul* (when he declared his condition before he came to the fulness of stature in Christ) to thy own destruction. *I see a law in my members warring against the Law of my mind bringing me into captivity to the Law of sin which is in my members*; but he gave not up himself to be a servant to sin, as thou dost, it was his burthen that made him to cry, *Oh wretched man that I am, who shall deliver me from this body of death?* and he waited in the Faith until he was freed. *Rom.* 8. 2. *For the Law of the Spirit of Life in Christ Jesus hath made me free from the Law of Sin and Death, that the righteousness of the Law might be fulfilled in us who walk not after the Flesh, but after the Spirit*: He witnessed Christ came in him to fulfil the Law, and so do all the Saints now, according to their growth in fulness; some witness the Law fulfilled *in them*, and others are waiting in the Faith patiently following the Lord daily through the Cross, until the Law be fulfilled. But thou art departed from the counsel of the Lord thy God, and causest his Name to be evil spoken

ſpoken of, and haſt made the hearts of his People ſad, as they did that the Apoſtle ſpeaks of; *For many walk, of whom I have told you often, and now tell you even weeping, that they are enemies to the Croſs of Chriſt: whoſe end is deſtruction, whoſe God is their Belly, whoſe glory is their ſhame, who mind Earthly things.* Theſe Scriptures are fulfilled in thee, which the Apoſtle mentions, *And while they promiſe them liberty, they themſelves are the ſervants of corruption: for of whom a man is overcome, of the ſame is he brought into bondage: For if after they have eſcaped the pollution of the World, through the knowledge of the Lord and Saviour Jeſus Chriſt, they are again entangled therein and overcome; the latter end of them is worſe with them than the beginning. For it had been better for them not to have known the way of Righteouſneſs, than after they have known it, to turn from the Holy Commandment delivered unto them. But it happened unto them according to the true Proverb, The Dog is turned to his own vomit again, and the Sow that was waſhed, to her wallowing in the mire.* And thou mayſt read what will be manifeſt to thee from the Lord.

For if we sin wilfully, after we have received the knowledge of the Truth, there remains no more Sacrifice for sin, but a fearful looking for of Judgement, and fierce Indignation, which shall devour the adversaries.

He that despised *Moses* Law dyed without Mercy, how much sorer punishment suppose'st thou, shalt thou be thought worthy of, who hast trodden under foot the Son of God, and hast counted the Blood of the Covenant, wherewith thou wast sanctified, an unholy thing, and hast done despight to the Spirit of Grace? and we know him that hath said, *Vengeance belongeth unto me, I will recompence, saith the Lord.* It is a fearful thing to fall into the hands of the Living God.

Remember from whence thou art fallen, Repent, and do thy first work, in minding that Light of Jesus Christ, in thee, before whom thou once stoodest condemned for that thou now livest in: Prize the time, and give up to be guided by the Counsel of the Lord in thee, the Light of thy Conscience, that discovers every vain thought, wait on the power that is present with the Light, and it will dash *Babylons* children

again

against the stones, which is sin in it's conception, so will thy carnal mind be brought to the Cross daily, and thy heart will be purged with the Spirit of Judgement, and the Spirit of Burning: Kiss the Son in obeying his Counsel, the Light in thee, *lest thou perish in the way; for if his Anger be kindled a little, blessed are they that trust in him.*

The Discovery of Mystery *Babylon.*

To all enslaved Captives in Babylon's *Kingdom, who are made drunk with the Wine of the Wrath of her Fornications, and bewitched through the multitude of her Inchantment.*

FRiends, *Babylon* is within you, the *Mother of Harlots* is within you, and she bewitcheth you through the abundance of her Sorceries; and the *Beast* is within you that ariseth out of the bottomless Pit of the deceived heart, which is deceitful

and

and desperately wicked; and the Beast which all the world wanders after, is your wills, that makes war against the Lamb of God in you, which is the Light that makes manifest the evil of your hearts, and your wisdom is the great Whore that sits upon the Beast, that ariseth out of the bottomless Pit of the deceitful heart, and she finds out many deceitful inventions to preserve the beastly *will* alive, having a golden Cup in her hand, full of the Abominations of the Earth, and this Golden Cup is your outward professions, glorious comprehensions and conceivements of God and Christ, imitating what the Saints did impower, according as they were moved by the operation of the Spirit of the Most High God, and you imitate the Saints practice by your wisdom.

m.) There is nothing but confusion in the Kingdom of *Babylon*; So come you to be divided into so many particular Forms, as *Presbyterians*, *Independants*, *Anabaptists*, & divers others, that are in outward worships painted over with glorious words; and yet you whose wills guide you, are painted Beasts, bewitched with the Mother of Harlots, notwithstanding all your outward professions

professions & glorious observations, they are but the golden Cup, and within you are full of the Abominations of the Earth, as *Self-Love, Covetousness, Lusts, Uncleaness, Frowardness, Backbiting, Slandering, Hardheartedness, Cruelty*, and *Oppression, Grinding the faces of the poor, Impatiency* and *Unbelief*, and *the fear of the Lord is not before your eyes*; and thus you lie enslaved Captives in the Kingdom of *Babylon*, refreshing your hearts in the Creature enjoyments which will perish; some in Father and Mother, some in Wife and Children, some in House and Land, some in Gold and Silver; some in Self-Wisdom, delighting in themselves; some in Honour and Preferment in this World: and when there is enjoyment of these visible creatures, then there is content; and when they are taken away, there is trouble, the mind always plodding, contriving, and acting every way to get of the creatures what the heart lusteth after, and he that gets the most is highest exalted; so every one is exalted above another, and there is nothing but Tyranny, Cruelty and Oppression among you, you sons and daughters of *Babylon*; *and in her was found the blood*

blood of the Prophets, and of the Saints, and all that were slain upon the Earth.

The Merchants of *Babylon* are your Teachers, who draw you from your Guide, which is the pure Light of Christ in you, to seek the Kingdom of God in observations without you, contrary to the mind of Christ: *The Kingdom of God comes not with observations, neither shall they say, Lo here, or, Lo there; for, behold, the Kingdom of God is within you.*

But these your Merchants have no Scripture for their Merchandize, which they sell to you enslaved Captives for so many hundreds in the year, and is paid in the Nation, or elsewhere: for these observations they tell you you must observe, or else you cannot come to the Kingdom of Heaven, though they are contrary to the Scripture, as are practised by them; there is no Scripture that witnesseth their call to the Ministry by humane wisdom; *Not many great, not many noble, not many wise after the flesh.*

There is no Scripture which testifies of any that Jesus Christ sent forth that made a bargain with the people for so much a year, as these do that profess themselves to be sent of Christ. This

This is the call of the Ministers of Christ *Paul an Apostole of Jesus Christ, neither of man, nor by man, but by the Revalation of Jesus Christ.*

I send you forth (saith Jesus Christ) *as Lambs among Wolves: Into what Town or City ye enter, enquire who is worthy; and if they receive you, there abide, eating such things as is set before you: the Labourer is worthy of his meat: freely ye have received, freely minister.*

Those whom Jesus Christ commits the Word of Eternal life unto, and calls them forth to declare it unto others, the Love of Jesus Christ, which sealed up to their souls through his own blood, constrains them to give up themselves to death, in witnessing forth the Eternal Life they enjoy in Christ; as it was, it is, *The Love of Christ constraineth me to preach the Gospel,* saith *Paul:* But these your Merchants are they which have forsaken the right way, and are gone astray, following the way of *Balaam* the Son of *Bosor*, who loved the wages of unrighteousness.

And as there is no Scripture for their call to the Ministry by their human learning, nor making bargains with the people for

for so much in the year: so there is no Scripture for these observations they call the Ordinances of God, as they are practised by them.

There is no Scripture, that Christ or any that he sent forth, did take a Child, and sprinkle water on its face, and said, in so doing, *they baptized it into the Church of Christ.*

Suffer little Children to come unto me, saith Christ, *and forbid them not, for such is the Kingdom of God; for whosoever shall not receive the Kingdom of God as a little Child, shall not enter therein*; He sets the Child as a type and a figure to shew forth to every one, that they must become as a little child depending upon the Will of God, before they enter into the Kingdom of God: He took them up in his arms, and put his hands on them, and blessed them, but that he sprinkled water on their faces, and said *He baptized them into his Church*, there is no such Scripture.

Another observation your Teachers tell you you must observe, is, hearing these Studied Sermons, in taking a part of Scripture, and adding to it their wisdom, calls it *The Word of God*, which is contrary to the

the Scripture; but they say, *They have Christ for an example.*

There was delivered to him the Book of the Prophet Isaiah, and when he had opened the Book, he found where it was written, The Spirit of the Lord is upon me, because he hath anointed me to Preach the Gospel unto the poor, he hath sent me to heal the broken-hearted, to Preach deliverance to the Captives: and recovering of the sight of the blind, and to set at liberty them that are bruised, to Preach the acceptable year of the Lord: And he closed the Book, and sate down: and he began to say unto them, This day is the Scripture fulfilled in your ears: And all bare him witness, and wondred at the gracious words that proceeded out of his mouth; He was the substance of the Propheſie, which was then fulfilled in him.

This is no ground for any to take the Saints words, and to add to it their wisdom, and call that *the Word of God.*

The Prophet that hath a Dream, let him tell a Dream: he that hath my Word let him speak my Word faithfully. What is the Chaff to the Wheat, saith the Lord? *Is not my word like a fire, and like a hammer,* saith the Lord, *that breaks the Rocks in pieces?*

pieces? all to whom the Word of the Lord is committed, can witness it to be as a fire within them, and as a hammer that breaketh the rocks in pieces, subjecting all in the heart under the power of it self; so it alone rules and guides him, that he is what he speaks; that if he had never seen any thing that the Saints have declared without him, he had known what is manifest in him; and he to whom the Word is thus made manifest, is a true Minister of Christ, who is called to speak the Word faithfully.

But these that call themselves, *your Teachers*, and make bargains with you, for so much by the year, they never witnessed the word of the Lord, *in them*, as a fire, and like a hammer that breaketh the Rocks in pieces; so they never had any thing to have spoken of the Lord, but as they have stoln it from the testimony of the Saints; So they speak a divination of their own brain; a riddle to their own hearts; and whilst they speak to others, themselves are cast-aways.

And the Lord testifies against them, *Behold, I am against the Prophets, saith the Lord, that steal my Word every one from his Neighbour.* Jer. 23. 30, 31.

Be

Behold, I am against the Prophets, saith the Lord, that use their tongues and say, He saith.

Behold, I am against them that prophesie false Dreams, saith the Lord, and to tell them, and cause my People to err by their lyes and by their lightness, yet I sent them not, nor commanded them; therefore they shall not profit the People at all, saith the Lord: And this fruit is made manifest of the Ministry that hath been in *England.*

Another Observation your Teachers bid you observe, which is contrary to Scripture, as it is practised by them in singing of *David's* Psalms in meeter, taking *Davids* words, who was a man after God's own heart, and putting words into the mouths of poor ignorant People to sing that which they never knew, and so causeth them to blaspheam the Name of God, saying, *Let us sing to the Praise and Glory of God,*

O Lord I am not puft in mind,
I have no scornful eye,
I do not exercise my self
in things that be too high:

When they never knew any change wrought in their minds, and so causeth

the People to lye. And causing them to sing *David's* Prayers, as, *O Lord rebuke me not in thy Wrath, neither chasten me in thy hot displeasure, for thine arrows stick fast in me, and thy hand presseth me sore: for my iniquities are gone over my head, as an heavy burden, they are too heavy for me to bear; my wounds stink, and are corrupt, because of my foolishness; I am troubled, I am bowed down greatly, I go mourning all the day long;* And, may be, none of you in all that place can witness the condition, and so blaspheams the Name of God, who will be worshipped in Spirit and in Truth: and this is the rule given out from him, *If any be afflicted, let him Pray; if any be merry, let him sing Psalms:* And there is none merry but the Ransomed of the Lord, who returns to *Sion* with joy and singing, *and everlasting joy shall be upon their heads, they shall obtain joy and gladness, and sorrow and sighing shall fly away.*

All People may search the Scriptures, and see how you have been deceived by your Teachers, who have caused you to seek your lost God in carnal and dead observations, which they have not any Scripture for; all cease from them; for the Lord

Lord complains of them, *The Leaders of my People cause them to err, saith the Lord of Hosts*; and now are these Scriptures fulfilled in these men, which the Apostle prophesied of.

This know also, *that in the last dayes perilous times shall come; for men shall be lovers of their own selves, covetous, proud, boasters, blasphemers, disobedient to parents, unthankful, unholy.* All people see, are not your Teachers so, self-lovers? before they come at you, they must know what they must have: covetous, griping for much; & if you will not give them so much as they can have in another place, they will not come at you: here is self-love and covetousnes manifested; ---- *without natural affection, Truce-breakers, false Accusers, Traytors, heady, high-minded, lovers of pleasures more than lovers of God, having a form of Godliness, but denying the power thereof; from such* the Apostle exhorts to *turn away.* All people behold and see, all these Scriptures are fulfilled in your Teachers: they spake against Pride, and live in it; against Covetousnes, and live in it; they teach by words to be naturally-affectionated one towards another, and

they walk contrary, causing poor people to pay to maintain them in Pride and high ranks in the Earth, who can scarce get bread for their bellies, and cloaths for their backs; yet they force them to pay to them, being void of all natural affections: and they are Truce-breakers, breaking all Bonds and Covenants, if they can get more money in another place. Thus they shew forth to all the world, that they are 2 Tim. 3. 4, 5, 6. *lovers of Pleasures more than lovers of God*, and *have a form of Godliness* in words, *but deny the power thereof; from such turn away*, for, *of this sort are they which creep into houses, and lead captive silly women, laden with sin and divers lusts.* These Scriptures are fulfilled in your Teachers, every one hath his particular house to creep into, where none must come but themselves, or whom they please, which is contrary to the practice of Christ, or any that he sent forth: they went through the Countries, Towns, Cities, Villages, according as they were guided by the Spirit of God, to declare what he gave them to speak; and your Teachers lead silly women captive, laden with sin, and led away with divers lusts, ever learning, and never able

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to come to the knowledge of the Truth: Do not they tell you to look for Christ's coming in such observations as they set up? which is nothing but the inventions of their brains; for Christ tells you, *The Kingdom of God comes not with observation, but is within you.* But many of them deny, that the Light in your Conscience, which makes manifest the evil of your hearts, is the Kingdom of God, calling it the light of a corrupt conscience; so shut the Kingdom of Heaven against men, and will neither enter in themselves to be guided by the *pure Light* of the Kingdom of Christ *within them*, nor suffer them that are entring in, to enter, as the Scribes and Pharisees did: *Now as* Jannes *and* Jambres *withstood* Moses, *so do these men resist the Truth, men of corrupt minds, Reprobates concerning the Faith: but they shall proceed no further, for their folly shall be made manifest to all men, as theirs also was: and no man shall buy their Merchandize any more.*

2 Tim. 3. 8, 9.

All you enslaved captives in the Kingdom of *Babylon*, why will you lay out your money for that which is not bread, and your labour for that which satisfies not? hearken diligently unto Jesus Christ, the

Light, that lets you see the evil of your hearts, to be guiled by it, and you shall eat that which is good. *Encline your ears,* saith Christ, *and come unto me; hear and your souls shall live, and I will make an everlasting Covenant with you, even the sure mercies of* David: Mind the call of a powerful and tender Father in the Lord Jesus, who calls, *Come forth of Babylon my People, and touch no unclean thing, and I will receive you, and will be a Father unto you, and ye shall be my Sons and Daughters, saith the Lord God Almighty.* Friends, prize your times, slight not the day of the Lords Mercy, for he waits to be gracious, and saith, *I stretch forth my arm all the day long to a back sliding and gainsaying People.* Every one, mind your conditions, deal justly with your own hearts, see what your hearts have fellowship with, and guide your minds, for the Kingdom of Christ is *within you,* it is not in observations, as your Teachers tells you, for they deceive you; therefore Christ forewarned us for looking forth at those which would come in the latter dayes, that would say, *Lo here is Christ, lo there is Christ!* as it is in these our dayes, some say, *Lo here is Christ*

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in the Presbyterian practise; the *Independants* say, *He is there*; and the *Anabaptists* say, *Lo he is here*. But, Friends, mind what Christ saith unto you, *Believe them not*, look not forth, the Kingdom of Christ is not in any of those, nor in any other outward observations, but (be warned) the Kingdom of Christ is *in you*, and that is the Light that lets you see the evil of your hearts: and Christ compares it to a grain of Mustard-seed, the least of all Seeds, and it grows up above all other Herbs, and becomes a Tree that the Fowls of the Aire lodge therein; and he compares it to a little Leaven, that a Woman took and hid in three measures of Meal, and it leavened the whole lump. These are Earthly parables and figures, which Christ lays down, speaking to the earthly and carnal heart of man, that he might read his condition within. Therefore despise not the day of small things, but mind the Counsel of the Lord Jesus, the little Light, that shines in thy dark heart; look upon the figures, the parables. The little Leaven which is hid in three measures of meal, it changeth the whole lump into the nature of it self: So the little Light that

shines in thy dark heart, is the powerful word of Faith, *which was in the beginning, by which all things were created, and without him was nothing made; this Word is Life, and the Life is the Light of men, and Light shines in Darkness, and the Darkness comprehends it not*: This Light is the word of Faith the Apostle exhorted to take heed unto; *Say not in thy heart, who shall ascend up to Heaven to fetch Christ down? or down into the deep to fetch him up? the Word is nigh thee, in thy heart and in thy mouth, and this is the word of faith which we preach, the Unction of the holy One, given of the Father, whereby we need not to teach one another, but as the Anointing teacheth us, which is Truth and no lye, which is the sure word of Prophesie, whereunto ye do well to take heed, as unto a Light shining in a dark place, untill the day dawn, and the Day-Star arise in your hearts.* hearts

All People return within, give up your selves freely to be guided by that Light, that discovers to you the evil if your hearts, and none be discouraged, because you see an evil heart, but prize the Love of God that discovers it to you, and whatever the Light makes manifest to you to be evil: Wait on the Lord for Power, and he will

give

give thee power to obey, and in being faithful in a little, more will be communicated from the Lord, so will the Righteous Law be set up in your hearts, that will cry through your earthly and carnal hearts for Righteousness and Judgement, and so will bring you to an account for every idle word, and all deeds done in the body. Look up unto the Lord against whom you have sinned, and he will arm you with power to what he lays upon you, with patience to undergo his Will, until all the Powers of the Earth in you be famished and slain under his righteous Judgements; then will Judgement be brought forth into Victory, that you can no longer live without the loving kindness of your Father in Christ Jesus.

Now is the Parable fulfilled, the little grain of Mustard-Seed grown up above all Herbs; and the little Leaven hath leavened the whole lump; and the Prodigal starved for ever, if his Father receive him not freely into his house.

Thou that canst witness this condition, stand still in the Will of God, he will raise up his Seed in thee to trust in his Name, and to delight in the Eternal Covenant of

love

love and life, he hath made with thy soul in the Lord Jesus Christ, and will guide thee by the word of his Power, in a way thou knowest not, forth of *Babylon* (where thou wast an enslaved Captive, under the filthy power of the ~~filey~~ Beast, which is thy will; and the Whore the Mother of Witchcrafts, which is thy wisdom, which enthralled thee under the powers of Darkness, to satisfie the lust of thine own heart which led thee to destruction) up to *Sion*, to live by Faith in the Lord Jesus, which will purifie thy heart, and set thy soul free from under the powers of Darkness, into the glorious Liberty of the Sons of God, where thou shalt sing the Songs of *Sion*, *Hallejujahs* and *Praises* for evermore, unto the Lord God that sits upon the Throne, and to the Lamb for ever and ever.

W. D.

To

To all enslaved, hard-hearted, and unbelieving Jews in this Nation and elsewhere, who are made Drunk with the Wisdom of the Whore, and bewitched through the abundance of her Soceries, to put the Day of the Lord afar off; looking for Christ coming in the Spirit, as the hard-hearted unbelieving Jews in the latter, did for his coming in the flesh, according to the Promise; but they limitted the Holy-One, according to their carnal Wisdom, expected his coming in great Pomp and Glory: and when he came in that poor despised way, contrary to their expectations, they stumbled at him, and would not own him to be their Saviour, but rose up against him, and put him to death, Matth. 27. 1. to 50 Vers. Letter Letter

BEhold, you hard-hearted and unbelieving *Jews*, do you not look for Christ coming in the Spirit according to his

his promise, as they did for his coming in the flesh? but you limit the Holy One, as they did, expecting Christ to come in power and glory, according to your own fancies; and so put the day of the Lord afar off you, in rejecting and despising the Counsel of Jesus Christ the pure light in your Consciences, which lets you see every evil thought, word and action, and cries behind you, *This is the Way, walk in it*: but you disobey the Light, and hearken to the counsel of your hearts, as the *Jews* in the letter did, who put Christ to death; and so you slay the Witnesses in Spiritual *Sodom* and *Egypt* in your hearts, where our Lord is crucified, in not regarding the Counsel of Christ, which is that light that shines in your dark hearts, which knocks at the door, according to his Word; *I stand at the door and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me.*

Oh thou enslaved Soul under the power of *Babylon* in thee, Come forth, mind the Light in thee, which is the sure Word of Prophecy, whereunto you do well to take heed, as unto a Light shining in a dark place, until the day dawn, and the day-

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star

ſtar ariſe in your hearts; ſtand not out a-gainſt this ſecret Counſel of Chriſt in you, leſt you periſh in your gain-ſayings; for if his Anger be kindled a little, bleſſed are all they that truſt in him. All give up, give up freely to be guided by the Counſel of the Lord, the Light in you, believing in his Power that is preſent with the Light; he will lead you daily through the Croſs, in the ſtreight way of his ſufferings and death, where the old man will be put off with his deeds, and ſo you ſhall have right to the Tree of Life, and ſhall enter with him through the Gates into the City, *New Jeruſalem*, where you ſhall have communion with the Father and the Son, and an Inheritance with thoſe that are Sanctified in Chriſt Jeſus, and ſhall reign as Kings upon the Earth, to the praiſe and glory of the riches of the Grace of our Heavenly Father, to whom alone be all Power, Dominion, Honour and Glory, for ever and ever.

W. D.

A Word from the Lord to all that are waiting on the Lord in Sion: *and to those that are weeping, and are seeking the Lord their God, asking the way to* Sion *with their faces thitherwards.*

FEar not, ye Mourners in *Sion*, the Lord waits on you to be gracious unto you; and though he give you the Bread of Adversity now, and the Water of Affliction, yet shall not your Teachers be removed into Corners any more, but your eye shall see your Teachers, and your ears shall hear a voice behind you, saying, *This is the way, walk in it*, when you turn to the right hand, or the left; therefore every one of you, mind the Light, which is of Jesus Christ, *in you*, that judgeth the unrighteousness of your hearts; give up to be guided by the pure Light *in you*, which is your teacher, the Counsel of Jesus Christ, and it will bring Judgement forth unto Victory, and whatever he makes manifest to you to be his Will: *Wait on the Lord*

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in his Counsel, and he will give you power to obey; and when you have obeyed his Will, take heed of departing from the Counsel of the Lord, which is *the Light within you,* to hearken to the counsel of your own hearts, which will draw your minds to look back at your obedience, and the experiences you have passed through; so will the Beast which received a deadly wound with the Sword, the Righteous Law, that goeth out of the mouth of the Lamb, in you; his deadly wound will be healed, (and sits a painted Beast above the Cross of Christ, working lying wonders in your hearts, and imitating the operation of the Power of God, who is purifying his Sons & Daughters with the Spirit of Judgment, and the Spirit of burning) and the Beast in you, that tasted of the Power of God, when he received his deadly wound under the Justice of God, now can imitate the same in deceipt, and cause fire to come down from Heaven in the sight of Men, intimating the operation of the Spirit of burning, and so deceives himself and all that dwell upon the Earth, he is made manifest to all that dwell in the heavenly Light in their hearts. All Friends, mind your watch,

Watch, for the Adversary, the Devil, goes about like a roaring *Lion*, seeking whom he may devour; abide in the Counsel of the Lord, which is the Light in you, and you will discern between the Beast, which is Antichrist in his lying Wonders, and the Lamb Jesus Christ, in the operation of his Power; so you will come to try the spirits, whether they be of God, yea or no; all that are guided by the Beast have their life in speaking and acting in outward operations what they once experienced, and what they comprehended to be truth, speaking that they enjoy not, and is exalted in pride, the heart returned into the Earth. But thou that art guided by the Lamb, the Light in thy conscience, the righteous Law cries through thy earthly heart, and brings it to Judgement, and thou canst find no life in the operation of the Power of God, not in thy obedience, but whilst the Presence of the Lord is with thee in it; and when thou hast done the Will of God in obeying what he hath made known unto thee, thou seest thy self to be an unprofitable Servant, and hast need of Patience, that thou mayest receive the Promise where thy Life is hid

with

with Christ in God, to save thee freely for his Names sake, or else thou perishest, and to carry thee on by his Mighty Power, or else thou fallest, so thou hast nothing to glory in, but in the Lord.

And as they that are guided by the Beast (which is *Antichrist*) speak of the Truth, and diddle to their own hearts, not knowing the Power and Life of what they speak, adding to the Word of the Lord, and the plagues and curse of God wil be added unto them. But thou art guided by the Lamb Jesus Christ, thou knowest when the Word of the Lord is committed to thee: *If any have my Word*, saith the Lord, *let him speak my Word faithfully*: *Is not my Word like a fire*, saith the Lord, *and like a hammer, that breaketh the Rocks in pieces?* Thou canst witness the Word of the Lord, to be as a fire, and as a hammer, to break the Rocks in pieces in thee, and bring down all in thee in subjection to it self, and it alone rules in thee: and thou that canst witness the Word of the Lord thus manifested in thee, thou art a true Messenger of the Lord, let not the deceit stop thy Mouth, for the Word of the Lord that calls thee to speak, shall perfect his Work for which he is sent.

Jer. 23. 28, 29.

All Friends ſtand faſt in the Counſel and Will of God, be faithful in following the Lamb daily through the Croſs, and none be diſcouraged: in temptations be content; look up to the Lord to keep you in the hour of temptations, for it is no ſin to be tempted, but to yeeld to the Tempter; and when the Lord delivers you from the power of the Tempter, watch that you will get not from under the Croſs, but ſink down into the Love of God: and every one be content in what the Lord hath made manifeſt to you, and be faithful according to your Talents, and more will be communicated to you: and none look forth at others conditions, for if you do the Enemy will cauſe you to ſtumble, and you will come to a loſs in your own condition: wait patiently in the Counſel of the Lord, the Light in you, for he is making a ſhort work in the Earth, that you that come into the Vineyard at the eleventh hour, ſhall receive as much as they that came in at the third hour, and have laboured in the heat of the day.

All ye children of the Lord lift up your heads, behold your King riding in Majeſty and power, upon the wild Aſs Colt which

which is your wild nature, subjecting it to himself, that you may enter with him through the Gates of the City into the *new Jerusalem*, where there enters nothing that worketh abomination, and maketh a lie, but what is written in the Lambs Book of Life, and there you shall dwell in the Banqueting-house of the Lord for ever, feeding upon the feast of fat things, rejoycing in the eternal Love and Mercy of your Souls, in the free Covenant of Life, in the Blood of Christ, who is the Lord of Lords, and King of Kings, God blessed for ever; who is riding on in Majesty and in Power, conquering and to conquer all the powers of darkness in the hearts of his Saints, that they may reign as people upon the Earth, to the praise and glory of our God, who is taking unto him his Great Power, to reign in his Saints for evermore: to whom alone be all honour, glory, power, and eternal praises for ever.

Rev. 22. 15.

W. D.

A Word of Consolation, unto the Child of Light, that yet sits in Darkness, being deeply afflicted, and wounded in spirit, through ignorance of Salvation in the new Covenant, in Christ Jesus, the Light.

DEar Child, of the Birth of the Immortal Seed, which cries over all the World, and beyond all the Pleasure, Pomp and Vanity therein, for the enjoyment of the light countenance of God, fear thou not, neither be thou discouraged because of the violent assaults of the Enemy, who seeks to draw thee into the carnal reasonings of thy spirit, and in it to kindle a fire to thy self, and cause thee to walk in the light of the sparks that thou hast kindled, and this hast thou at the hand of the Lord, in thy going from his Counsel, lyest down in sorrow; few knows thy great distress, but to the Lord it is known, and to them that had, and walked in the same paths.

Oh thou beloved Babe, who lieſt in the deep ſence of the working of the evil-one in thy mind, and many times art ready to ſay, *Never was any like unto me, neither my ſorrow like unto my ſorrow!* and in this languiſhing deſparing mournings of thy ſoul, all things made bitter unto thee as the waters of *Marah*; thus art thou driven from all comfort, as a Child without a Father, and a deſolate Widdow without a Husband, and as a Stranger that no eye pitieth, in thy apprehenſion, ſometimes ſaying in thy heart, in the heat of the temptation, and the fire that thou haſt kindled, O that I had been any creature but what I am! or if it were the Will of the Lord, that he would ſhorted my days, that I might not be any longer on Earth, to ſin againſt him! for in thy own ſence and feeling thou walking in the ſparks thou haſt kindled in carnal reaſonings, thou deſerveſt not any thing but Wrath, Horror, Miſery, and Diſtreſs on every ſide, and great languiſhings that thy days were ſhortned, ſecretly crying out in thy heart, *O that I were alone in the Wilderneſs, or in any Cave or Den in the Earth, that I might never ſee nor hear any of the Sons of men any more, but in*

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the secret retiredness even roare and mourn out my days until I dye.

O thou Royal Child of the Birth of the morning of the pure eternal Day of the God of *Israel*, hearken no longer to the enemy, who saith, *There hath none travelled where thou art, nor none drunk of the Cup that thou art drinking*; he is a lyer who goes about to destroy thy precious soul. In the Word of the Lord God I declare unto thee, I drank the same cup with my faithful Friends, who are born of the Royal Seed, every one in their measures travelled in the same path, and have endured the same temptations, and walked in the light of the same sparks, and laid down in sorrow in the sence of the same misery as thou mournest under this day; no longer lend an ear to the enemy and the thoughts of thy heart: Arise, arise, in the Light of the Covenant stay thy heart, and the Lord will throw down the Enemy of thy peace, destroy the carnal reasonings of thy mind, put out the fire that thou hast kindled, and he will deliver thee out of the horrible Pit, and set thy feet upon the Rock of Ages; and thou shalt tread down the enemies of thy soul in the sencible feeling of the

Love

Love of the Father, who will manifest himself to be a Father to the Fatherless in thee, and a Husband to the mournful Widdow, and a Comforter to the Immortal Babe that mourns in thee, in the uprightness of thy heart to do the Will of the Living God; so in the power of his Might stay thy heart, and tread upon all Doubts, Fears, disparing Thoughts, Questionings, Reasonings, Musings, Imaginations and Consultings; arise over them all in the Light of Christ, he wil lead thee into the Banqueting-House of the Pleasure of our God, where thou shalt sit down with me, and all the Redeemed of my Father, who are born of the Immortal Seed, and have passed through great Tribulations, and have washed our Garments, and made them white in the Blood of the the Lamb, therefore do we now stand before the Throne of God, praising him day and night in his Holy Temple. And this shall be the portion of thy Cup, if thou diligently hearken to the Counsel of the Lord, which calls thee to trust in him, he will embrace thee in the Arms of his Love, and thou shalt praise his Name for ever.

God Almighty, in his Light and Life.

raise

raise up thy Soul, and establish thy heart in his Counsel, steadfastly to wait in his Power to lead thee in the Cross out of all unbelief, and cause thee to lye down at rest, in obedience to his Will, where thou shalt drink the Cup of Salvation for ever.

Farewel,

William Dewsbury.

John Crook p.36 John Crook.

p.40 Isaac Pennington

THE END.

p.55. Edward Burrough

p.61. R. Farker

p.97. Humphrey Smith